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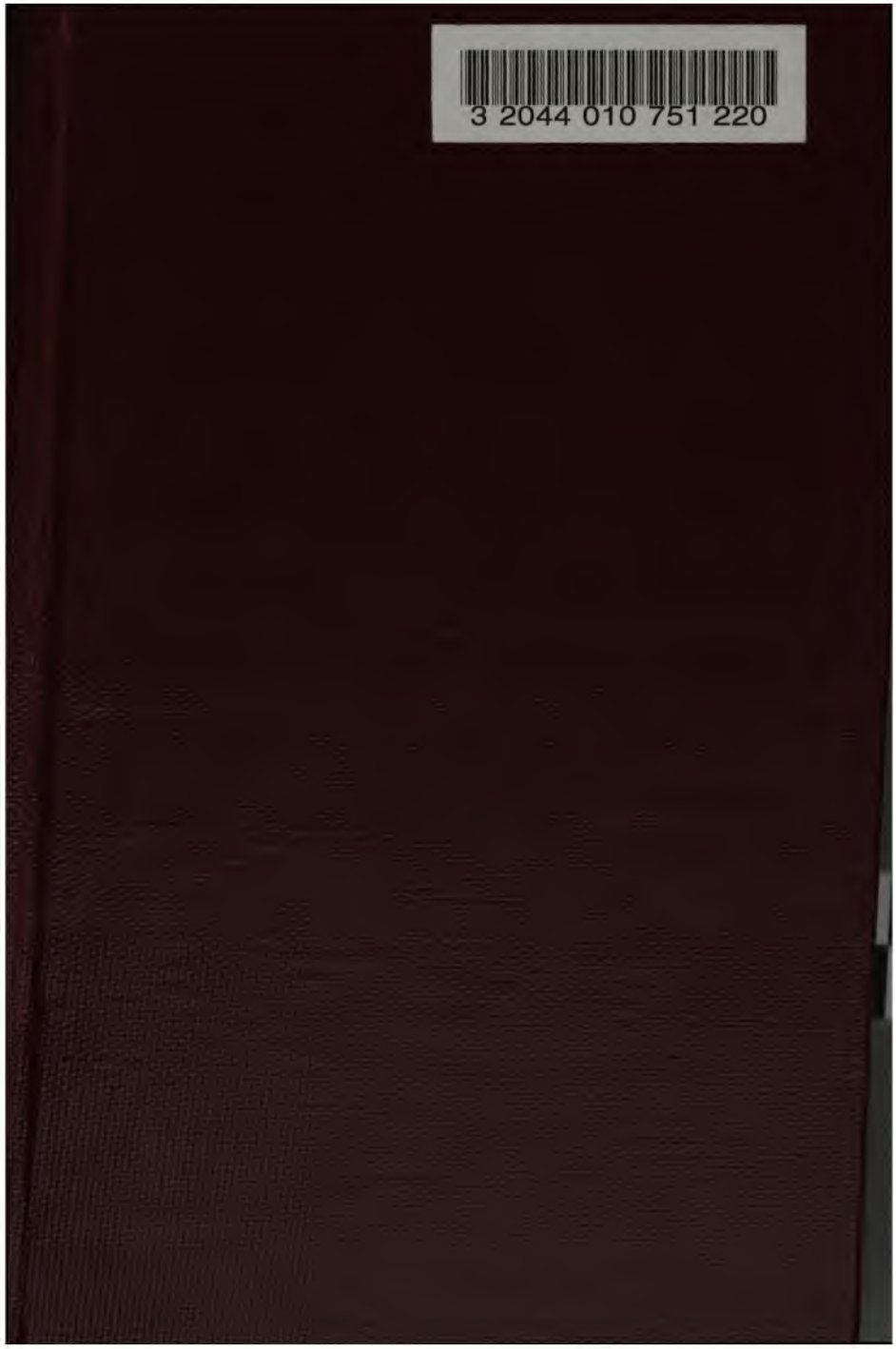
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THE

WORLD'S LACONICS;

OR THE

Best Thoughts of the Best Authors.

BY EVERARD BERKELEY.

IN PROSE AND POETRY.

WITH AN INTRODUCTION

BY

WILLIAM B. SPRAGUE, D.D.

"Quotation, sir, is a good thing; there is a community of mind in it: classical quotation is the *parole* of literary men all over the world."—*Dr. Johnson.*

"Abstracts, abridgments, summaries, etc., have the same use with burning-glasses—to collect the diffused rays of wit and learning in authors, and make them point with warmth and quickness upon the reader's imagination."—*Swift.*

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INTRODUCTION.

In nothing is man more dependent upon his fellow-man, than in the formation of his intellectual character. Not only does he need to be taught originally how to think, but his mind necessarily becomes, to a great extent, the receptacle of other men's thoughts; and they exist there, not merely as *furniture*, but as *aliment*. Most of our knowledge is hereditary; and even our ability to acquire knowledge, is derived, in a great degree, from our contact with other minds.

There are various ways in which men's thoughts are made to survive them; but that which is perhaps more certain and permanent than any other, is through the medium of books. And it is a wise provision of Providence, that it is only thoughts that are really worth preserving, that even the press has the power to embalm:—the rest, however they may sport their little hour, are quickly numbered with the things that have been. The man who makes a book that has in it a principle of true intellectual vitality,—a book that contains glorious thoughts that can not die, and that may become the elements of mighty power in the minds of other men, is indeed one of the most favored of his race; for he has, in the best sense, at once an earthly ubiquity and an earthly immortality.

Every man, in making a book, virtually declares his conviction that he is doing something to minister, in some way,

to the benefit of his fellow-men ; and yet, if a considerable portion of the works that are published, were struck out of existence, to the very last copy, there would remain no chasm, in reference to which the world might not very well afford to keep a jubilee. Hence it becomes a matter of no small moment that the young especially, should have intelligent and faithful guides in their selection of books ; and those who have undertaken this office, and performed it successfully, may justly be regarded as public benefactors. There is scarcely anything that has more to do with one's intellectual and moral well-being than the selection of a library, provided its volumes are purchased to be read, and not merely to be exhibited. An individual, in doing this, gathers around him a host of companions for life ; and his own character will be likely to rise or sink, very much as the character of these silent, but ever-present and influential associates, is elevated or grovelling.

But while there is an almost endless diversity in the productions of different minds, and while *he* renders an important service to his fellow-men, who aids them to separate the precious from the vile, there is also often no inconsiderable diversity in the productions of the same mind ; and here again, it were worthy of an accurate discrimination, to assign to each, for the common benefit, its appropriate place and degree of merit. There is scarcely a writer of much note, that has not made some single effort decidedly superior to any of his others ; and as we are not able, in general, to read all the writings of any voluminous author, we are glad to be directed to those in which he has put forth his greatest strength, and on which his mind has left its most enduring impress.

But we may descend from individual *productions* to isolated *thoughts*—from the best *treatises*, to the best *parts* of these treatises. We may take up a book through which

there runs a golden thread of thought, from the first to the last page ; and while we luxuriate, as we pass along, in the bright fields that genius has opened before us, we now and then pause at some point of unusual splendor, and cannot proceed till we have stopped, inwardly to digest some rare offering of a lofty mind to our intellect, or taste, or imagination. The greatest minds, as well as those of a less lofty type, have their happy moments, in which they put forth their best efforts ; and a collection of these rare thoughts, is, of course, nothing less than a cabinet of intellectual gems.

The gathering of such a collection, is what my friend, the compiler of this work, has undertaken, and so far as I can judge from a partial examination of the volume, has very successfully accomplished. On almost every subject within the ordinary range of thought, he has given us some bright conception, some exquisite sentiment, some pithy and striking saying of a noble mind. The book keeps one continually impressed with the idea—" How prolific is human thought !" You fasten your eye upon a sentence, and it strikes you, at once, as bearing the stamp of undefined greatness. As you hold it to your mind, it takes a more definite and palpable form ; it reveals treasures of strength and beauty that you did not at first detect ; it exists not only as a *great* thought, but as a *gem* and a *germ* of thought in your own mind ; and perhaps what you thus take in at a glance of the eye, may essentially and permanently elevate both your intellectual and moral character. It is scarcely necessary to add that this is a work to be *studied*, rather than cursorily *read ;* and however the most superficial reader may be delighted by the many bright and pithy sentences which it contains, none but the thoughtful and earnest, will ever fathom *the depths of wisdom and truth to which its pages introduce us.*

There is something ennobling in the thought, that we are here brought in contact with a great and dignified assem-

blage of illustrious minds, chiefly of the past, and are put in possession, at a trifling expense, of the richest thoughts they have ever given to the world. Some of them may, indeed, have written things which do not deserve to be perpetuated; but in this volume it is intended that nothing should find a place that is not fitted to improve the intellect or the heart, or both—nothing that will not tend to make the reader both wiser and better. The work will be found *especially* valuable as *a book of reference;* and the more so, as the subjects are alphabetically arranged, so as to make the volume its own index. I can not doubt that it will be hailed *as a valuable auxiliary to the cause of intelligence and virtue.*

W. B. S.

Albany, Sept., 1852.

PROSE LACONICS.

THE WORLD'S LACONICS.

A.

ABSENCE.—Absence lessens small passions, and increases great ones; as the wind extinguishes the taper, and kindles the burning dwelling.

ABSURDITIES.—There is nothing so ridiculous that has not at some time been said by some philosopher. The writers of books in Europe seem to themselves authorized to say what they please; and an ingenious philosopher among them, (Fontenelle) has openly asserted, that he would undertake to persuade the whole republic of readers to believe, that the sun was neither the cause of light nor heat, if he could only get six philosophers on his side.—*Goldsmith.*

ABSURDITIES, IN OURSELVES.—To pardon those absurdities in ourselves which we cannot suffer in others, is neither better nor worse than to be more willing to be fools ourselves than to have others so.—*Pope.*

ABUSE.—Cato, being scurrilously treated by a low and vicious fellow, quietly said to him, "A contest between us is very unequal, for thou canst bear ill language with ease, and return it with pleasure; and to me it is unusual to hear, and disagreeable to speak it."

ACCOUNTANT, THE BEST.—He is the best accountant, who can cast up correctly the sum of his own errors.—*Nevins.*

ACQUAINTANCE.—If a man does not make new acquaintance as he advances through life, he will soon find himself left alone.—A man should keep his friendship in constant repair.—*Dr. Johnson.*

ACQUISITION.—An unjust acquisition is like a barbed arrow, which must be drawn backward with horrible anguish, or else will be your destruction.—*Taylor.*

ACTING A PART.—It is hard to personate and act a part long; for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or other.—*Tillotson.*

ACTIONS.—The actions of men are like the index of a book; they point out what is most remarkable in them.

ACTIONS, GOOD.—Any one may do a casual act of good nature, but a continuation of them shows it is a part of the temperament.—*Sterne.*

ACTIVE LIFE.—No man should be so much taken up in the search of truth, as thereby to neglect the more necessary duties of active life; for after all is done, it is action only that gives a true value and commendation to virtue.—*Cicero.*

ADVERSARIES, THEIR GOOD DEEDS.—A generous, a brave, a noble deed, performed by an adversary, commands our approbation; while in its consequences it may be acknowledged prejudicial to our particular interest.—*Hume.*

ADVERSITY.—The most affluent may be stript of all, and find his worldly comforts, like so many withered leaves, dropping from him.—*Sterne.*

ADVERSITY, HOW TO CONDUCT IN.—In a troubled state,

we must do as in foul weather upon the Thames, not think to cut directly through, so that the boat may be quickly full of water, but rise and fall, as the waves do, and give as much as we conveniently can.—*Selden.*

ADVERSITY, ITS BENEFITS.—A smooth sea never made a skilful mariner, neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like those of the ocean, rouse the faculties, and excite the invention, prudence, skill and fortitude of the voyager. The martyrs of ancient times, in bracing their minds to outward calamities, acquired a loftiness of purpose and a moral heroism worth a lifetime of softness and security.

ADVERSITY, ITS EFFECTS.—Adversity exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts the modest to the necessity of trying their skill, awes the opulent; and makes the idle industrious.

ADVERSITY, ITS SUFFERING.—Ovid finely compares a man of broken fortune to a falling column; the lower it sinks, the greater weight it is obliged to sustain. Thus, when a man has no occasion to borrow, he finds numbers willing to lend him. Should he ask his friend to lend him a hundred pounds, it is possible, from the largeness of his demand, he may find credit for twenty; and should he humbly only sue for a trifle, it is two to one whether he might be trusted for two-pence.—*Goldsmith.*

ADVERSITY, ITS TEACHINGS.—Difficulty is a severe instructor, set over us by the supreme ordinance of a parental guardian and legislator, who knows us better than we know ourselves, as he loves us better too. He that wrestles with us, strengthens our nerves, and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our object, and

compels us to consider it in all its relations. It will not suffer us to be superficial.—*Burke.*

ADVERSITY TRIES US.—Adversity is the trial of principle. Without it a man hardly knows whether he is honest or not. —*Fielding.*

ADVERSITY, WHAT IT TEACHES.—He that has never known adversity, is but half acquainted with others, or with himself. Constant success shows us but one side of the world; for as it surrounds us with friends, who will tell us only our merits, so it silences those enemies from whom only we can learn our defects.—*Colton.*

ADVICE AND EXAMPLE.—He that gives good advice, builds with one hand; he that gives good counsel and example, builds with both; but he that gives good admonition and bad example, builds with one hand and pulls down with the other.—*Bacon.*

ADVICE, EASILY OFFERED.—There is nothing of which men are more liberal than their good advice, be their stock of it ever so small; because it seems to carry in it an intimation of their own influence, importance, or worth.—*Young.*

ADVICE, HOW TO BE GIVEN.—Advice and reprehension require the utmost delicacy; and painful truths should be delivered in the softest terms, and expressed no farther than is necessary to produce their due effect. A courteous man will mix what is conciliating with what is offensive; praise with censure; deference and respect, with the authority of admonition, so far as can be done in consistence with probity and honor. For the mind revolts against all censorian power, which displays pride or pleasure in finding fault; and is wounded by the bare suspicion of such disgraceful tyranny. But advice, divested of the harshness, and yet retaining the honest warmth of truth, "is like honey put round the brim

of a vessel full of wormwood." Even this vehicle, however, is sometimes insufficient to conceal the draught of bitterness. —*Percival.*

ADVICE, HOW WE ASK IT.—We ask advice, but we mean approbation.—*Colton.*

ADVICE OF FRIENDS.—The advice of our friends must be attended to with a judicious reserve; we must not give ourselves up to it, and blindly follow their determination, right or wrong.—*Charron.*

AFFECTATION.—Affectation in any part of our carriage, is lighting up a candle to our defects, and never fails to make us taken notice of, either as wanting sense, or sincerity.—*Locke.*

AFFECTATION, ITS FOLLY.—Men are never so ridiculous for the qualities they have, as for those they affect to have. —*Charron.*

AFFECTATION, ITS NATURE AND TENDENCY.—Affectation is certain deformity; by forming themselves on fantastic models, the young begin with being ridiculous, and often end in being vicious.—*Blair.*

AFFECTATION OF KNOWLEDGE.—All false practices and affectations of knowledge are more odious to God, and deserve to be so to men, than any want or defect of knowledge can be.—*Sprat.*

AFFECTIONS.—The affections, like the conscience, are rather to be led than driven; and it is to be feared that they who marry where they do not love, will love where they do not marry.—*Fuller.*

AFFLICTION.—Affliction is a school of virtue: it corrects levity, and interrupts the confidence of sinning.—*Atterbury.*

AFFLICTION, HOW TO BE RECEIVED.—We should feel sorrow, but not sink under its oppression; the heart of a wise man should resemble a mirror, which reflects every object without being sullied by any.—*Confucius.*

AFFLICTION, ITS EFFECT.—As threshing seperates the wheat from the chaff, so does affliction purify virtue.—*Burton.*

AFFLICTION, ITS INFLUENCE ON THE GOOD.—The truly great and good, in affliction, bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm-tree, to strive most upwards, when it is most burthened.—*Sir P. Sidney.*

AFFLICTION, OUR THOUGHTS IN.—We should always record our thoughts in affliction: set up way-marks, that we may recur to them in health; for then we are in other circumstances, and can never recover our sick-bed views.

AFFLICTION, TO BE HEEDED.—If you would not have affliction visit you twice, listen at once to what it teaches.—*Burgh.*

AGE, OLD.—Old age is a lease nature only signs by particular favor, and it may be, to one only in the space of two or three ages; and then with a pass to boot, to carry him through all the traverses and difficulties she has strewed in the way of his long career.—*Montaigne.*

AGE, OLD, AND YOUTH.—When we are young, we are slavishly employed in procuring something whereby we may live comfortably when we grow old; and when we are old, we perceive it is too late to live as we proposed.—*Pope.*

AGE, OLD, CENSORIOUS.—Age, though it too often consists only in length of days; in the aged having lived longer, and not in their having had a more valuable experience of life than those who are much younger, is naturally censorious;

and the old expect a reverence and submission to their white hairs, which they cannot challenge to any rudiments or example which they have given to virtue; and superciliously censure all who are younger than themselves, and the vices of the present time as new and unheard of, when in truth they are the very same they practised as long as they were able; they talk much of their observation and experience, in order to be obeyed in things they understand not, and out of vanity and morosity contract a pride that never departs from them whilst they are alive, and they die in an opinion that they have left none wiser behind them, though they have left none behind them who ever had any esteem of their wisdom and judgment.—*Clarendon.*

AGE, OLD, ILL-NATURED.—There cannot live a more unhappy creature than an ill-natured old man, who is neither capable of receiving pleasures, nor sensible of doing them to others.—*Sir W. Temple.*

AGE, OLD, SHOULD BE VIRTUOUS.—Old age has deformities enough of its own: do not add to it the deformity of vice. —*Cato.*

AGRICULTURE AND WEALTH.—There seem to be but three ways for a nation to acquire wealth: the first is by war, as the Romans did, in plundering their conquered neighbors—this is robbery; the second by commerce, which is generally cheating; the third by agriculture, the only honest way, wherein man receives a real increase of the seed thrown into the ground, in a kind of continual miracle, wrought by the hand of God in his favor, as a reward for his innocent life and his virtuous industry.—*Franklin.*

AGRICULTURE, ITS INFLUENCE.—Trade increases the wealth and glory of a country; but its real strength and stamina are to be looked for among the cultivators of the land. In their simplicity of life is found the simpleness of virtue—the

integrity and courage of freedom. These true genuine souls of the earth are invincible; and they surround and hem in the mercantile bodies; even if these bodies, which supposition I totally disclaim, could be supposed disaffected to the cause of liberty.—*Lord Chatham.*

AGRICULTURE, THE EARLIEST PURSUIT.—The first three men in the world, were a gardener, a ploughman, and a grazier; and if any man object that the second of these was a murderer, I desire he would consider, that as soon as he was so, he quitted our profession, and turned builder.—*Cowley.*

AIM HIGH.—Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it, and persevere, will come much nearer to it, than those whose laziness and despondency make them give it up as unattainable.—*Chesterfield.*

ALLEGORIES.—Allegories, when well chosen, are like so many tracks of light in a discourse, that make everything about them clear and beautiful.—*Addison.*

AMBITION, FELT BY ALL.—There are few men who are not ambitious of distinguishing themselves in the nation or country where they live, and of growing considerable among those with whom they converse. There is a kind of grandeur and respect which the meanest and most insignificant part of mankind endeavor to procure in the little circle of their friends and acquaintance. The poorest mechanic, nay, the man who lives upon common alms, gets him his set of admirers, and delights in that superiority which he enjoys over those who are in some respects beneath him. This ambition, which is natural to the soul of man, might, methinks, receive a very happy turn; and, if it were rightly directed, contribute as much to a person's advantage, as it generally does to his uneasiness and disquiet.—*Addison.*

AMBITION, ITS BASENESS.—Ambition often puts men upon doing the meanest offices: so climbing is performed in the same posture with creeping.—*Swift.*

AMBITION, ITS ESTIMATES.—Ambition thinks no face so beautiful as that which looks from under a crown.—*Sir P. Sidney.*

AMBITION, ITS NATURE.—It is the nature of ambition to make men liars and cheaters, to hide the truth in their breasts, and show, like jugglers, another thing in their mouths; to cut all friendships and enmities to the measure of their own interest, and to make a good countenance without the help of a good will.—*Sallust.*

AMBITION, ITS TOILS, &C.—Like dogs in a wheel, birds in a cage, or squirrels in a chain, ambitious men still climb and climb, with great labor, and incessant anxiety, but never reach the top.—*Burton.*

AMBITION, ITS VANITY.—Who would not be covetous, and with reason, if health could be purchased with gold? who not ambitious, if it were at the command of power, or restored by honor? But alas! a white staff will not help gouty feet to walk better than a common cane; nor a blue ribbon bind up a wound so well as a fillet; the glitter of gold or of diamonds will but hurt sore eyes, instead of curing them; and an aching head will be no more eased by wearing a crown than a common night-cap.—*Sir W. Temple.*

AMBITION, TRUE AND FALSE.—To be ambitious of true honor, of the true glory and perfection of our natures, is the very principle and incentive of virtue; but to be ambitious of titles, of place, of ceremonial respects and civil pageantry, is as vain and little as the things are which we court.—*Sir P. Sidney.*

AMUSEMENT.—It is doing some service to humanity to

amuse innocently; and they know very little of society, who think we can bear to be always employed either in duties or meditations without any relaxation.

ANATOMY.—Whoever considers the study of anatomy, I believe, will never be an atheist; the frame of man's body, and coherence of his parts, being so strange and paradoxal, that I hold it to be the greatest miracle of nature; though when all is done, I do not find she hath made it so much as proof against one disease, lest she should be thought to have made it no less than a prison to the soul.—*Life of Lord Herbert of Cherbury.*

ANGER.—He that would be angry and sin not, must not be angry with anything but sin.—*Secker.*

ANGER.—Anger is an affected madness compounded of pride and folly, and an intention to do commonly more mischief than it can bring to pass: and without doubt, of all passions which naturally disturb the mind of man, it is most in our power to extinguish, at least to suppress and correct, our anger.—*Clarendon.*

ANGER INJURES ITSELF.—Anger is like rain; it breaks itself upon that on which it falls.

ANGER, ITS FOLLY.—To be angry, is to revenge the fault of others upon ourselves.—*Pope.*

ANGER, ITS IMPOTENCE.—Anger is the most impotent passion that accompanies the mind of man; it effects nothing it goes about; and hurts the man who is possessed by it more than any other against whom it is directed.—*Clarendon.*

ANGER, ITS PREVENTION.—To rule one's anger is well; to prevent it is better.—*Edwards.*

ANTIQUARIANISM.—I do by no means advise you to throw away your time, in ransacking, like a dull antiquarian, the minute and unimportant parts of remote and fabulous times. Let blockheads read, what blockheads wrote.—*Chesterfield's Letters.*

APHORISMS.—The excellence of aphorisms consists not so much in the expression of some rare or abstruse sentiment, as in the comprehension of some useful truth in few words. —*Johnson.*

APPEARANCES.—The shortest and surest way to live with honor in the world, is to be in reality what we would appear to be; and if we observe, we shall find, that all humane virtues increase and strengthen themselves, by the practice and experience of them.—*Socrates.*

ARGUMENT.—Argument, as usually managed, is the worst sort of conversation; as it is generally, in books, the worst sort of reading.—*Swift.*

ARMIES.—Armies, though always the supporters and tools of absolute power, for the time being, are always the destroyers of it too, by frequently changing the hands in which they think proper to lodge it.—*Chesterfield.*

ASSERTIONS.—Weigh not so much what men assert, as what they prove; remembering that truth is simple and naked, and needs not invention to apparel her comeliness.—*Sir P. Sidney.*

ASSOCIATES.—People will, in a great degree, and not without reason, form their opinion of you, upon that which they have of your friends; and there is a Spanish proverb which says, very justly, "*Tell me with whom you live, and I will tell you who you are.*"

ASSOCIATES.—You may depend upon it that he is a good

man whose intimate friends are all good, and whose enemies are characters decidedly bad.—*Lavater.*

ASSOCIATES, THEIR INFLUENCE.—He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.—*Solomon.*

ASSOCIATION OF THE GOOD.—When bad men combine, the good must associate; else they will fall, one by one, an unpitied sacrifice in a contemptible struggle.—*Burke.*

ATHEISM, ITS FOLLY.—What can be more foolish than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster? To see rare effects, and no cause; a motion, without a mover; a circle, without a centre; a time without an eternity; a second, without a first: these are things so against philosophy and natural reason, that he must be a beast in his understanding who can believe in them. The thing formed, says that nothing formed it; and that which is made, *is*, while that which made it *is not!* This folly is infinite.—*Jeremy Taylor.*

ATHEIST AND HYPOCRITE.—An atheist is but a mad ridiculous derider of piety; but a hypocrite makes a sober jest of God and religion; he finds it easier to be upon his knees than to rise to a good action: like an impudent debtor, who goes every day to talk familiarly to his creditor, without ever paying what he owes.—*Pope.*

ATHEIST, HIS CHARACTER.—A traveller amid the scenery of the Alps, surrounded by the sublimest demonstrations of God's power, had the hardihood to write against his name, in an album kept for visitors, "An atheist." Another who followed, shocked and indignant at the inscription, wrote beneath it, "If an atheist, a fool; if not, a liar!"

ATHEIST, THE.—Atheists put on a false courage and alac-

rity in the midst of their darkness and apprehensions, like children, who, when they fear to go in the dark, will sing for fear.—*Pope.*

AUTHORITY.—Nothing more impairs authority than a too frequent or indiscreet use of it. If thunder itself was to be continual, it would excite no more terror than the noise of a mill.

AUTHORSHIP.—There are three difficulties in authorship: —to write anything worth publishing—to find honest men to publish it—and to get sensible men to read it. Literature has now become a game; in which the booksellers are the kings; the critics, the knaves; the public, the pack; and the poor author, the mere table, or thing played upon. —*Colton.*

AUTHORS, THEIR CONVERSATION AND WRITINGS.—A transition from an author's book to his conversation, is too often like an entrance into a large city, after a distant prospect. Remotely we see nothing but spires of temples and turrets of palaces, and imagine it the residence of splendor, grandeur, and magnificence; but when we have passed the gates, we find it perplexed with narrow passages, disgraced with despicable cottages, embarrassed with obstructions, and clouded with smoke.—*Johnson.*

AVARICE.—The avaricious man is like the barren, sandy ground of the desert, which sucks in all the rain and dews with greediness, but yields no fruitful herbs or plants for the benefit of others.—*Zeno.*

AVARICE.—It may be remarked, for the comfort of honest poverty, that avarice reigns most in those who have but few good qualities to recommend them. This is a weed that will grow only in a barren soil.—*Hughes.*

AVARICE, ITS EFFECT.—How vilely has he lost himself who

has become a slave to his servant, and exalts him to the dignity of his Maker! Gold is the friend, the wife, the god of the money-monger of the world.—*Penn.*

AVARICE NOT SAGACITY.—Some men are called sagacious, merely on account of their avarice; whereas, a child can clench its fist the moment it is born.—*Shenstone.*

AVARICE THE PARENT OF VICES.—Avarice begets more vices than Priam did children; and like Priam survives them all. It starves its keeper to surfeit those who wish him dead; and makes him submit to more mortifications to lose heaven, than the martyr undergoes to gain it.—*Colton.*

B.

BABBLING.—Fire and sword are but slow engines of destruction in comparison with the babbler.—*Steele.*

BASENESS.—Every base occupation makes one sharp in its practice, and dull in every other.—*Sir P. Sidney.*

BASHFULNESS.—There are two distinct sorts of what we call bashfulness; this, the awkwardness of a booby, which a few steps into the world will convert into the pertness of a coxcomb; that, a consciousness, which the most delicate feelings produce, and the most extensive knowledge cannot always remove.—*Mackenzie.*

BEAUTY.—Socrates called beauty a short-lived tyranny; Plato, a privilege of nature; Theophrastus, a silent cheat; Theocritus, a delightful prejudice; Carneades, a solitary kingdom; Domitian said, that nothing was more grateful; Aristotle affirmed, that beauty was better than all the letters of recommendation in the world; Homer, that 'twas a glo-

rious gift of nature; and Ovid, alluding to him, calls it a favor bestowed by the gods.—*From the Italian.*

Beauty and love.—Love, that has nothing but beauty to keep it in good health, is short-lived, and apt to have ague fits.—*Erasmus.*

Beauties of rhetoric.—Flowers of rhetoric in sermons and serious discourses are like the blue and red flowers in corn, pleasing to those who come only for amusement, but prejudicial to him who would reap profit from it.—*Pope.*

Beauties of style.—The writer who never deviates, who never hazards a new thought, or a new expression, though his friends may compliment him upon his sagacity, though criticism lifts her feeble voice in his praise, will seldom arrive at any degree of perfection. The way to acquire lasting esteem, is not by the fewness of a writer's faults, but the greatness of his beauties, and our noblest works are generally most replete with both.—*Goldsmith.*

Beauty in a wife.—Remember, that if thou marry for beauty, thou bindest thyself all thy life for that which perchance will neither last nor please thee one year! and when thou hast it, it will be to thee of no price at all; for the desire dieth when it is attained, and the affection perisheth when it is satisfied.—*Sir W. Raleigh—to his son.*

Beauty in females.—No woman can be handsome by the force of features alone, any more than she can be witty only by the help of speech.—*Hughes.*

Belief.—He that will believe only what he can fully comprehend, must have a very long head, or a very short creed. Many gain a false credit for liberality of sentiment in religious matters, not from any tenderness they may have to the opinions or consciences of other men, but because they

happen to have no opinion or conscience of their own.—*Colton.*

BELIEF OF THE SKEPTIC.—A skeptical young man one day conversing with the celebrated Dr. Parr, observed, that he would believe nothing which he could not understand. "Then, young man, your creed will be the shortest of any man's I know."

BENEFICENCE.—There is no use of money equal to that of beneficence; here the enjoyment grows on reflection, and our money is most truly ours when it ceases to be in our possession.—*Mackenzie.*

BENEFITS.—Time, which gnaws and diminishes all things else, augments and increaseth benefits; because a noble action of liberality, done to a man of reason, doth grow continually by his generously thinking of it and remembering it.—*Rabelais.*

BENEFITS JUDGED BY THE INTENTION.—There needs no greater subtlety to prove that both benefits and injuries receive their value from the intention, when even brutes themselves are able to decide this question. Tread upon a dog by chance, or put him to pain upon the dressing of a wound; the one he passes by as an accident; and the other, in his fashion, he acknowledges as a kindness: but offer to strike at him, and though you do him no hurt at all, he flies yet in the face of you, even for the mischief that you barely meant him.—*Seneca.*

BENEVOLENCE.—Doing good is the only certainly happy action of a man's life.—*Sidney.*

BENEVOLENCE.—He who receives a good turn should never forget it: he who does one, should never remember it.—*Charron.*

BENEVOLENCE AND GRATITUDE.—It is another's fault if he be ungrateful, but it is mine if I do not give. To find one thankful man I will oblige a great many that are not so.—*Seneca.*

BENEVOLENCE, EARLY.—I had rather never receive a kindness, than never bestow one: not to return a benefit is the greater sin, but not to confer it is the earlier.—*Seneca.*

BENEVOLENCE NOT TO BE PUT OFF.—Rich people who are covetous, are like the cypress-tree, they may appear well, but are fruitless; so rich persons have the means to be generous, yet some are not so, but they should consider they are only trustees for what they possess, and should show their wealth to be more in doing good, than merely in having it. They should not reserve their benevolence for purposes after they are dead, for those who give not till they die, show that they would not then if they could keep it any longer.—*Bishop Hall.*

BENEVOLENCE, THE TRUE SPIRIT OF.—When Fenelon's library was on fire, "God be praised," said he, "that it is not the dwelling of a poor man."

BEST THINGS.—A firm faith is the best divinity; a good life the best philosophy; a clear conscience, the best law; honesty, the best policy; and temperance, the best physic.

BIBLE.—It is the light of my understanding, the joy of my heart, the fulness of my hope, the clarifier of my affections, the mirror of my thoughts, the consoler of my sorrows, the guide of my soul through this gloomy labyrinth of time, the telescope sent from heaven to reveal to the eye of man the amazing glories of the far distant world.

BIBLE.—The Bible is a window in this prison of hope, through which we look into eternity.—*Dwight.*

BIBLE, ARGUMENT FOR.—Bad men or devils would not have written it, for it condemns them and their works,—good men or angels could not have written it, for in saying it was from God when it was but their own invention, they would have been guilty of falsehood, and thus could not have been good. The only remaining being who could have written it, is God —its real author.

BIGOTRY.—Bigotry murders religion, to frighten fools with her ghost.—*Colton.*

BIOGRAPHY.—The remains of great and good men, like Elijah's mantle, ought to be gathered up and preserved by survivors; that as their works follow them in the reward of them, they may stay behind in their benefit.—*M. Henry.*

BIRTH.—Of all vanities and fopperies, the vanity of high birth is the greatest. True nobility is derived from virtue, not from birth. Titles, indeed, may be purchased; but virtue is the only coin that makes the bargain valid.—*Burton.*

BIRTH.—What is birth to a man, if it shall be a stain to his dead ancestors to have left such an offspring?—*Sir P. Sidney.*

BIRTH, WHEN AN HONOR.—Distinguished birth is indeed an honor to him who lives worthily of the virtue of his progenitors. If, as Seneca says, "Virtue is the only nobility," he is doubly a nobleman who is himself virtuous, and also descended from a virtuous ancestry.

BLAME OF SELF.—Some blame themselves to extort the praise of contradiction from others.

BOOKS.—Books are standing counsellors and preachers, always at hand, and always disinterested; having this advantage over oral instructors, that they are ready to repeat their lesson as often as we please.—*Chambers' Dictionary.*

BOOKS.—I deny not, but that it is of greatest concernment in the church and commonwealth, to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors; for books are not absolutely dead things, but do contain a progeny of life in them to be as active as that soul was, whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragons' teeth; and being sown up and down, may chance to spring up armed men. And yet on the other hand, unless wariness be used, as good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life. —*Milton.*

BOOKS, BAD.—Some books, like the city of *London*, fare the better for being burnt.—*Tom Brown.*

BOOKS, BEWARE OF BAD ONES.—"Why, what harm will *books* do me?" The same harm that personal intercourse would with the bad men who wrote them. That "A man is known by the company he keeps," is an old proverb; but it is no more true than that a man's character may be determined by knowing what books he reads. If a good book can be read without making one better, a bad book cannot be read without making one the worse. *A person may be ruined by reading a single volume!* Bad books are like ardent spirits; they furnish neither "aliment" nor "medicine:" they are "*poison.*" Both *intoxicate*—one the mind, the other the body; the thirst for each increases by being fed,

and is never satisfied; both ruin—one the intellect, the other the health, and together, the soul. The makers and venders of each are equally guilty and equally corrupters of the community; and the safeguard against each is the same—*total abstinence from all that intoxicates mind or body.*

BOOKS, EVIL.—A wicked book is the worse that it cannot repent.

BOOKS, GOOD.—A good book, in the language of the booksellers, is a saleable one; in that of the curious, a scarce one; in that of men of sense, a useful and instructive one.—*Chambers' Dictionary.*

BOOKS, HOW USED.—We of this age have discovered a shorter and more prudent method to become scholars and wits, without the fatigue of reading or thinking. The most accomplished way of using books at present is twofold: either first to serve them as some men do lords, learn their titles exactly, and then brag of their acquaintance; or secondly, which is indeed the choicer, the profounder, and politer method, to get a thorough insight into the index by which the whole book is governed and turned, like fishes by the tail. For to enter the palace of learning at the great gate, requires an expense of times and forms; therefore, men of much haste and little ceremony are content to get in by the back door.—*Swift.*

BOOKS, HOW VALUED.—Books, like proverbs, receive their chief value from the stamp and esteem of ages through which they have passed.—*Sir W. Temple.*

BOOKS, POISONED.—It has long been the policy of the devil to keep the masses of the world in ignorance; but finding at length that they will read, he is doing all in his power to poison their books.—*Kirk.*

BOOKS, THEIR ABUSE.—Books, while they teach us to re-

spect the interests of others, often make us unmindful of our own; while they instruct the youthful reader to grasp at social happiness, he grows miserable in detail, and, attentive to universal harmony, often forgets that he himself has a part to sustain in the concert.—*Goldsmith.*

BOOKS, THEIR INFLUENCE.—Books are company; and the company of bad books is as dangerous as the company of bad associates, while that of good books is like that of good men.

BOOKS, THEIR MULTIPLICATION.—The continued multiplication of books not only distracts choice, but disappoints inquiry. To him that hath moderately stored his mind with images, few writers afford any novelty; or what little they have to add to the common stock of learning is so buried in the mass of general notions, that like silver mingled with the ore of lead, it is too little to pay for the labor of separation; and he that has been often deceived by the promise of a title, at last grows weary of examining, and is tempted to consider all as equally fallacious.—*Johnson.*

BOOKS, THEIR TEACHINGS TO BE PRACTISED.—Books, (says Lord Bacon) can never teach the use of books; the student must learn by commerce with mankind to reduce his speculations to practice. No man should think so highly of himself, as to think he can receive but little light from books, nor so meanly as to believe he can discover nothing but what is to be learned from them.—*Johnson.*

BOOKS, THEIR USE.—Books, to judicious compilers, are useful—to particular arts and professions absolutely necessary —to men of real science they are tools: but more are tools to them.—*Joincriana*, 1772.

BOOKS, THEIR VALUE.—There is not so poor a book in the world, that would not be a prodigious effort, were it wrought

out entirely by a single mind, without the aid of prior investigators.—*Johnson.*

Books, to be carefully selected.—Few are sufficiently sensible of the importance of that economy in reading which selects, *almost exclusively, the very first order of books.* Why, except for some *special* reason, read an inferior book, at the very time you might be reading one of the *highest order ?—Foster.*

Books, to be esteemed as friends.—Books, like friends, should be few and well chosen. Like friends, too, we should return to them again and again—for, like true friends, they will never fail us—never cease to instruct—never cloy.—*Joineriana*, 1772.

Books, useful.—Next to acquiring good friends, the best acquisition is that of good books.—*Colton.*

Bribery.—A man who is furnished with arguments from the mint, will convince his antagonist much sooner than one who draws them from reason and philosophy. Gold is a wonderful clearer of the understanding; it dissipates every doubt and scruple in an instant; accommodates itself to the meanest capacities; silences the loud and clamorous, and brings over the most obstinate and inflexible. Philip of Macedon was a man of most invincible reason this way. He refuted by it all the wisdom of Athens, confounded their statesmen, struck their orators dumb, and at length argued them out of all their liberties.—*Addison.*

Building.—Never build after you are five-and-forty; have five years' income in hand before you lay a brick; and always calculate the expense at double the estimate.—*Kett.*

Business.—To men addicted to delights, business is an interruption: to such as are cold to delights, business is

an entertainment. For which reason it was said to one who commended a dull man for his application, "No thanks to him; if he had no business, he would have nothing to do." —*Steele.*

C.

CALAMITIES.—He who foresees calamities, suffers them twice over.—*Porteus.*

CALUMNY.—"Boerhaave," says Johnson, "was never soured by calumny and detraction, nor ever thought it necessary to confute them; for, said he, they are sparks, which if you do not blow them, will go out of themselves." And, says Cato, "We cannot control the evil tongues of others, but a good life enables us to despise them."

CANT.—When a man's fancy gets astride on his reason, when his imagination is at cuffs with his senses, and common understanding, as well as common sense, is kicked out of doors, the first proselyte he makes is himself; and when that is once compassed, the difficulty is not so great in bringing over others; a strong delusion always operating from without, as vigorously as from within. For cant and vision are to the ear and the eye, the same that tickling is to the touch.—*Swift.*

CARD-PLAYING.—It is very wonderful to see persons of the best sense, passing away a dozen hours together in shuffling and dividing a pack of cards, with no other conversation but what is made up of a few game phrases, and no other ideas but those of black or red spots ranged together in different figures. Would not a man laugh to hear any one of his species complaining that life is short?—*Spectator.*

CAUTION.—Caution in crediting, reserve in speaking, and

in revealing one's self to very few, are the best securities both of peace and a good understanding with the world, and of the inward peace of our own minds.—*Thomas à Kempis.*

CENSORIOUSNESS.—The most censorious, are generally the least judicious, who, having nothing to recommend themselves, will be finding fault with others. No man envies the merit of another, who has enough of his own.—*Rule of Life.*

CENSURE.—The censure of our fellow-men, which we are so prone to esteem a proof of our superior wisdom, is too often only the evidence of the conceit that would magnify self, and of the malignity or envy that would detract from others.—*T. Edwards.*

CENSURE.—Censure is the tax a man pays to the public for being eminent.—*Swift.*

CENSURE AND ADMONITION.—To arrive at perfection, a man should have very sincere friends, or inveterate enemies; because he would be made sensible of his good or ill conduct, either by the censures of the one, or the admonitions of the others.—*Diogenes.*

CENSURE, HOW RECEIVED.—There are but three ways for a man to revenge himself of the censure of the world; to despise it, to return the like, or to endeavor to live so as to avoid it: the first of these is usually pretended, the last is almost impossible, the universal practice is for the second.—*Swift.*

CENSURE, HOW TO AVOID.—The readiest and surest way to get rid of censure, is to correct ourselves.—*Demosthenes.*

CENSURE OF OPPONENTS.—The censure of those that are opposite to us, is the nicest commendation that can be given us.—*St. Evremond.*

CENSURE OF OTHERS.—All censure of others, is oblique praise of self. It is uttered in order to show how much the speaker can bear. It has all the invidiousness of self-praise, and all the reproach of falsehood.

CENSURE, THE EMINENT EXPOSED TO.—It is a folly for an eminent man to think of escaping censure, and a weakness to be affected with it. All the illustrious persons of antiquity, and indeed of every age in the world, have passed through this fiery persecution. There is no defence against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph.—*Addison.*

CEREMONY.—Ceremony resembles that base coin which circulates through a country by the royal mandate; it serves every purpose of real money at home; but it is entirely useless if carried abroad: a person who should attempt to circulate his native trash in another country would be thought either ridiculous or culpable. He is truly well bred who knows when to value and when to despise those national peculiarities which are regarded by some with so much observance. A traveller of taste, at once perceives that the wise are polite all the world over; but that fools are only polite at home.—*Goldsmith.*

CEREMONY AND GOOD BREEDING.—As ceremony is the invention of wise men to keep fools at a distance, so good breeding is an expedient to make fools and wise men equals.—*Steele.*

CEREMONY IN GOVERNMENT.—Politics resemble religion; attempting to divest either of ceremony is the most certain method of bringing either into contempt. The weak must have their inducements to admiration as well as the wise; and it is the business of a sensible government to impress all ranks with a sense of subordination, whether this be effected

by a diamond buckle, or a virtuous edict, a sumptuary law, or a glass necklace.—*Goldsmith.*

CEREMONIES.—All ceremonies are in themselves very silly things; but yet a man of the world should know them. They are the outworks of manners and decency, which would be too often broken in upon, if it were not for that defence, which keeps the enemy at a proper distance. It is for that reason that I always treat fools and coxcombs with great ceremony; true good-breeding not being a sufficient barrier against them.—*Chesterfield.*

CEREMONIES, VARIOUS.—Ceremonies are different in every country; but true politeness is everywhere the same. Ceremonies which take up so much of our attention, are only artificial helps, which ignorance assumes in order to imitate politeness, which is the result of good sense and good nature. A person possessed of those qualities, though he had never seen a court, is truly agreeable; and if without them, would continue a clown, though he had been all his life a gentleman usher.—*Goldsmith.*

CHANCERY.—Equity is a roguish thing; for law we have a measure, and know what to trust to: equity is according to the conscience of him that is chancellor, and as that is larger or narrower, so is equity. 'Tis all one as if they should make his foot the standard for the measure, we call a chancellor's foot—what an uncertain measure this would be! One chancellor has a long foot, another a short foot, a third an indifferent foot; 'tis the same thing in the chancellor's conscience.—*Selden.*

CHANGES.—If a great change is to be made in human affairs, the minds of men will be fitted to it; the general opinions and feelings will draw that way. Every fear and hope will forward it; and then they who persist in opposing this mighty current in human affairs, will appear rather to

resist the decrees of Providence itself, than the mere designs of men. They will not be resolute and firm, but perverse and obstinate.—*Burke.*

CHARACTER.—A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.—*Solomon.*

CHARACTER, A GOOD.—The character is like white paper; if once blotted, it can hardly ever be made to appear as white as before. One wrong step often stains the character for life. It is much easier to form a good character at first, than it is to do it after we have acquired a bad one; to preserve the character pure, than to purify it after it has become defiled.

CHARACTER, ELEMENTS OF A GOOD.—In a truly good character we look, first of all, for integrity, or an unbending regard to rectitude; then for independence, or the habitual determination to be governed by an enlightened conviction of truth and duty; then for benevolence, or the spirit of kindness and good-will to men; and last, but not least, for piety towards God, or an affectionate reverent regard for the will and glory of the great Jehovah.—*Hawes.*

CHARACTER, HOW GAINED.—A good character is, in all cases, the fruit of personal exertion. It is not inherited from parents; it is not created by external advantages; it is no necessary appendage of birth, wealth, talents, or station; but it is the result of one's own endeavors—the fruit and reward of good principles manifested in a course of virtuous and honorable action.—*Hawes.*

CHARACTER, ITS DELICACY.—A fair reputation is a plant, delicate in its nature, and by no means rapid in its growth. It will not shoot up in a night like the gourd of the prophet, but like that gourd it may perish in a night.—*Taylor.*

CHARACTER, ITS MANIFESTATION.—Actions, looks, words,

steps, form the alphabet by which you may spell characters: some are mere letters, some contain entire words, lines, whole pages, which at once decipher the life of a man. One such genuine uninterrupted page may be your key to all the rest; but first be certain that he wrote it all alone, and without thinking of publisher or reader.—*Lavater.*

CHARACTER, ITS VALUE.—Character is like stock in trade; the more of it a man possesses, the greater his facilities for making additions to it. Character is power—is influence; it makes friends; creates funds; draws patronage and support; and opens a sure and easy way to wealth, honor, and happiness.—*Hawes.*

CHARACTER, ITS VINDICATION.—As they who, for every slight infirmity, take physic to repair their health, do rather impair it; so they who, for every trifle, are eager to vindicate their character, do rather weaken it.

CHARACTER, UNNATURAL OR ASSUMED.—Those who quit their proper character to assume what does not belong to them, are, for the greater part, ignorant both of the character they leave, and of the character they assume.—*Burke.*

CHARITY.—It is an old saying, *that charity begins at home;* but this is no reason it should not go abroad: a man should live with the world as a citizen of the world; he may have a preference for the particular quarter or square, or even alley in which he lives, but he should have a generous feeling for the welfare of the whole.—*Cumberland.*

CHARITY, DEFINITION OF.—Mahomet's definition of charity, says Irving, in his life of the prophet, embraced the wide circle of all possible kindness. Every good act, he would say, is charity. Your smiling in your brother's face, is charity; an exhortation of your fellow-man to virtuous deeds, is equal to alms-giving; your putting a wanderer in the right

road, is charity; your assisting the blind, is charity; your removing stones, and thorns, and other obstructions from the road, is charity; your giving water to the thirsty, is charity. A man's true wealth hereafter, is the good he does in this world to his fellow-man. When he dies, people will say, "What property has he left behind him?" But the angels will ask, "What good deeds has he sent before him."

CHARITY, REAL, TO THE POOR.—Give work rather than alms to the poor. The former drives out indolence, the latter industry.

CHARTERS, WHEN KEPT.—Charters are kept when their purposes are maintained: they are violated when the privilege is supported against its end and its object.—*Burke.*

CHEERFULNESS.—To be happy, the passion must be cheerful and gay, not gloomy and melancholy. A propensity to hope and joy is real riches; one to fear and sorrow, real poverty.—*Hume.*

CHEERFULNESS AND MIRTH.—Cheerfulness is always to be kept up if a man is out of pain; but mirth, to a prudent man, should always be accidental. It should naturally arise out of the occasion, and the occasion seldom be laid for it; for those tempers who want mirth to be pleased, are like the constitutions that flag without the use of brandy.—*Steele.*

CHEERFULNESS AND MIRTH.—Mirth is like the flash of lightning that breaks through the gloom of the clouds and glitters for a moment; cheerfulness keeps up a daylight in the soul, filling it with a steady and perpetual serenity.

CHEERFULNESS, CHRISTIAN.—Gratitude is the homage the heart renders to God for his goodness: Christian cheerfulness is the external manifestation of that homage.

CHEERFULNESS, ITS EFFECTS.—A cheerful temper, joined

with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable.—*Addison.*

CHEERFULNESS PROMOTES HEALTH.—I live in a constant endeavor to fence against the infirmities of ill-health, and other evils of life, by mirth: being firmly persuaded that every time a man smiles—but much more when he laughs, it adds something to this fragment of life.—*Sterne.*

CHILDREN.—As the vexations men receive from their children hasten the approach of age and double the force of years, so the comforts they reap from them are balm to all other sorrows, and disappoint the injuries of time. Parents repeat their lives in their offspring; and their esteem for them is so great, that they feel their sufferings and taste their enjoyments as much as if they were their own.—*Palmer's Aphorisms.*

CHILDREN AND PARENTS.—"Let all children remember," says Dr. Dwight, "if ever they are weary of laboring for their parents, that Christ labored for his; if impatient of their commands, that Christ cheerfully obeyed; if reluctant to provide for their parents, that Christ forgot himself and provided for his mother amid the agonies of the crucifixion. The affectionate language of this divine example to every child is, 'Go thou and do likewise.'"

CHIVALRY.—The age of chivalry is gone, and one of calculators and economists has succeeded.—*Burke.*

CHRISTIANITY.—If ever Christianity appears in its power, it is when it erects its trophies upon the tomb; when it takes up its votaries where the world leaves them; and fills the breast with immortal hope in dying moments.—*R. Hall.*

CHRISTIAN, THE REAL ONE.—No man is so happy as a real

Christian; none so rational, so virtuous, so amiable. How little vanity does he feel, though he believes himself united to God! How far is he from abjectness, when he ranks himself with the worms of the earth.—*Pascal.*

CHURCH, SLEEPING IN.—It is a shame when the church itself is a cemetery, where the living sleep above ground, as the dead do beneath.—*Fuller.*

CIRCUMSTANCES.—Men are not altered by their circumstances, but as they give them opportunities of exerting what they are in themselves; and a powerful clown is a tyrant in the most ugly form he can possibly appear.—*Steele.*

CIRCUMSTANCES AND TEMPER.—He is happy whose circumstances suit his temper; but he is more excellent, who can suit his temper to any circumstances.—*Hume.*

CIRCUMSTANCES, THEIR EFFECT ON CHARACTER.—Circumstances form the character; but like petrifying matters, they harden while they form.—*Landon.*

CITIES.—If you suppress the exorbitant love of pleasure and money, idle curiosity, iniquitous pursuits and wanton mirth, what a stillness would there be in the greatest cities! The necessaries of life do not occasion, at most, a third part of the hurry.—*Bruyere.*

CITY AND COUNTRY.—In the country, a man's mind is free and easy, discharged and at his own disposal; but in the city, the persons of friends and acquaintance, one's own and other people's business, foolish quarrels, ceremonies, visits, impertinent discourses, and a thousand other fopperies and diversions steal away the greatest part of our time, and leave no leisure for better and more necessary employment. Great towns are but a larger sort of prison to the soul, like cages to birds, or pounds to beasts.—*Charron.*

CIVILITY.—If a civil word or two will render a man happy, said a French king, he must be a wretch indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains.

CIVILITY, ITS PRINCIPLES EVERYWHERE THE SAME.—The general principles of urbanity, politeness, or civility, have been the same in all nations; but the mode in which they are dressed is continually varying. The general idea of showing respect is by making yourself less; but the manner, whether by bowing the body, kneeling, prostration, pulling off the upper part of our dress, or taking away the lower, is a matter of custom.—*Sir J. Reynolds.*

CIVILITY OF THE PROUD.—The insolent civility of a proud man is, if possible, more shocking than his rudeness could be; because he shows you, by his manner, that he thinks it mere condescension in him; and that his goodness alone bestows upon you what you have no pretence to claim.—*Chesterfield.*

CLOGS.—Every man has his chain and his clog, only it is looser and lighter to one man than another; and he is more at ease, who takes it up, than he who drags it.—*Rule of Life.*

COLUMN, THE, AND THE ARCH.—The column is an emblem of Faith, it springs from earth to heaven: the arch symbolizes Mercy, it descends from heaven to earth.

COMMENDATION.—Whenever you commend, add your reasons for doing so: it is this which distinguishes the approbation of a man of sense from the flattery of sycophants, and admiration of fools.—*Steele.*

COMMERCE.—A well-regulated commerce is not, like law, physic, or divinity, to be overstocked with hands; but, on the

contrary, flourishes by multitudes, and gives employment to all its professors.—*Sir W. Raleigh.*

COMPANY.—Take, rather than give, the tone of the company you are in. If you have parts, you will show them, more or less, upon every subject; and if you have not, you had better talk sillily upon a subject of other people's than your own choosing.—*Chesterfield.*

COMPANY, HOW TO PLEASE IN.—The true art of being agreeable, is to appear well pleased with all the company, and rather to seem well entertained with them, than to bring entertainment to them. A man thus disposed, perhaps, may not have much learning, nor any wit; but if he has common sense, and something friendly in his behavior, it conciliates men's minds more than the brightest parts without this disposition; and when a man of such a turn comes to old age, he is almost sure to be treated with respect. It is true indeed, that we should not dissemble and flatter in company; but a man may be very agreeable, in strict consistency with truth and sincerity, by a prudent silence, where he cannot concur, and by a pleasing assent where he can. Now and then you meet with a person so exactly formed to please, that he will gain upon every one that hears or beholds him; this disposition is not merely the gift of nature, but frequently the effect of much knowledge of the world, and a command over the passions.—*Spectator.*

COMPANY, RESTRAINT IN.—No man can possibly improve in any company, for which he has not respect enough to be under some degree of restraint.—*Chesterfield.*

COMPANY, WHO UNPLEASANT IN.—Nature has left every man a capacity of being agreeable, though not of shining in company; and there are a hundred men sufficiently qualified for both, who, by a very few faults, that they might correct in half an hour, are not so much as tolerable.—*Swift.*

COMPLAINING.—Every one must see daily instances of people who complain from a mere habit of complaining; and make their friends uneasy, and strangers merry, by murmuring at evils that do not exist, and repining at grievances which they do not really feel.—*Graves.*

COMPLAISANCE.— Complaisance pleases all; prejudices none; adorns wit; renders humor agreeable; augments friendship; redoubles love; and united with justice and generosity, becomes the secret chain of the society of mankind.—*M. de Scudery.*

COMPLAISANCE.—Complaisance, though in itself it be scarce reckoned in the number of moral virtues, is that which gives a lustre to every talent a man can be possessed of. It was Plato's advice to an unpolished writer, that he should sacrifice to the Graces. In the same manner I would advise every man of learning, who would not appear in the world a mere scholar, or philosopher, to make himself master of the social virtue which I have here mentioned. Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable. It smooths distinction, sweetens conversation, and makes every one in the company pleased with himself. It produces good nature and mutual benevolence, encourages the timorous, soothes the turbulent, humanizes the fierce, and distinguishes a society of civilized persons from a confusion of savages.—*Addison.*

COMPLIMENTS.—Compliments, which we think are deserved, we accept only as debts, with indifference; but those which conscience informs us we do not merit, we receive with the same gratitude that we do favors given away.—*Goldsmith.*

COMPLIMENTS OF CONGRATULATION.—Compliments of congratulation are always kindly taken, and cost one nothing but pen, ink, and paper. I consider them as draughts upon

good breeding, where the exchange is always greatly in favor of the drawer.—*Chesterfield.*

CONCEALMENT.—He who can conceal his joys, is greater than he who can hide his griefs.—*Lavater.*

CONCEIT.—Nature loves truth so well, that it hardly ever admits of flourishing. Conceit is to nature what paint is to beauty; it is not only needless, but impairs what it would improve.—*Pope.*

CONCEIT AND CONFIDENCE.—Conceit and confidence are both of them cheats; the first always imposes on itself, the second frequently deceives others too.—*Zimmerman.*

CONCISENESS.—Nothing is more certain, than that much of the force, as well as grace of arguments or instructions, depends on their conciseness.—*Pope.*

CONCLUSION, A WISE ONE.—The conclusion at which I have arrived is, that without temperance, there is no health; without virtue, no order; without religion no happiness; and that the sum of our being is to live wisely, soberly, and righteously.—*McDonough.*

CONDUCT.—Fools measure actions after they are done by the event; wise men beforehand, by the rules of reason and right. The former look to the end, to judge of the act. Let me look to the act, and leave the end with God.—*Bishop Hale.*

CONFIDENCE.—All trust is dangerous, if it is not entire; we ought on most occasions to speak all, or conceal all. We have already too much disclosed our secrets to a man, from whom we think any one single circumstance is to be concealed.—*Bruyere.*

CONQUEST AND HUSBANDRY.—Conquest and good hus-

bandry both enlarge the king's dominions: the one by the sword, making the acres more in number; the other by the plough, making the same acres more in value.—*Fuller.*

CONSCIENCE.—Conscience is a great ledger book in which all our offences are written and registered, and which time reveals to the sense and feeling of the offender.—*Burton.*

CONSCIENCE, A GOOD.—A good conscience is to the soul what health is to the body; it preserves constant ease and serenity within us, and more than countervails all the calamities and afflictions which can befall us without.—*Guardian.*

CONSCIENCE, A MISTAKEN AND PERVERTED.—We never do evil so thoroughly and heartily as when led to it by an honest but perverted, because mistaken conscience.—*T. Edwards.*

CONSCIENCE AND SIN.—Our conscience is a fire within us, and our sins as the fuel; instead of warming it, will scorch us, unless the fuel be removed, or the heat of it allayed by penitential tears.—*Dr. Mason.*

CONSCIENCE, AN OFFENDED.—No man ever offended his own conscience, but first or last it was revenged upon him for it.—*South.*

CONSCIENCE, A SCRUPULOUS.—He that hath a scrupulous conscience is like a horse that is not well weighed; he starts at every bird that flies out of the hedge.—*Selden.*

CONSCIENCE, A TENDER.—A tender conscience is an inestimable blessing: that is, a conscience not only quick to *discern* what is evil, but instantly to *shun* it, as the eyelid closes itself against a mote.—*T. Adams.*

CONSCIENCE, A WITNESS.—Conscience has strictly nothing to do as a judge, but as a witness against me that I am in a sinful practice, and that practice I must forbear. My con-

science is God's; and God will judge me for acting against my conscience, which is to act against his law.—*Remarks on Burnet's History.*

CONSCIENCE, DELIGHT IN.—A palsy may as well shake an oak, or a fever dry up a fountain, as either of them shake, dry up, or impair the delight of conscience. For it lies within, it centres in the heart, it grows into the very substance of the soul, so that it accompanies a man to his grave; he never outlives it, and that for this cause only, because he cannot outlive himself.—*South.*

CONSCIENCE, FIRST AND LAST THOUGHTS AS TO.—In matters of conscience first thoughts are best; in matters of prudence, the best thoughts are last.

CONSCIENCE TO BE KEPT TENDER.—Preserve your conscience always soft and sensitive. If but one sin force its way into that tender part of the soul and dwell easy there, the road is paved for a thousand iniquities.—*Watts.*

CONSTITUTION OF THE UNITED STATES.—Like one of those wondrous rocking stones reared by the Druids, which the finger of a child might vibrate to its centre, yet the might of an army could not move from its place, our Constitution is so nicely poised and balanced, that it seems to sway with every breath of opinion, yet so firmly rooted in the heart and affections of the people, that the wildest storms of treason and fanaticism break over it in vain.—*R. C. Winthrop.*

CONTEMPLATION.—There is a sweet pleasure in contemplation; and when a man hath run through a set of vanities in the declension of his age, he knows not what to do with himself if he cannot think.—*Blount.*

CONTEMPT.—Contempt is commonly taken by the young

for an evidence of understanding; but no habit of mind can afford this evidence, which is neither difficult to acquire, nor meritorious when acquired; and as it is certainly very easy to be contemptuous, so it is very useless if not pernicious. To discover the imperfections of others is penetration; to hate them for their faults is contempt. We may be clear-sighted without being malevolent, and make use of the errors we discover to learn caution, not to gratify satire. That part of contempt which consists of acuteness we may preserve. Its dangerous ingredient is censure.—*Sidney Smith.*

CONTEMPT.—It is very often more necessary to conceal contempt than resentment, the former being never forgiven, but the latter sometimes forgot.—*Chesterfield.*

CONTEMPT OF THE WORLD.—They take very unprofitable pains, who endeavor to persuade men that they are obliged wholly to despise this world and all that is in it, even whilst they themselves live here. God hath not taken all that pains in forming, and framing, and furnishing and adorning this world that they who were made by him to live in it should despise it; it will be well enough if they do not love it so immoderately, to prefer it before him who made it.—*Clarendon.*

CONTENT.—Content has a kindly influence on the soul of man, in respect of every being to whom he stands related. It extinguishes all murmuring, repining, and ingratitude towards that Being who has allotted us our part to act in the world. It destroys all inordinate ambition and every tendency to corruption with regard to the community in which we are placed. It gives sweetness to the conversation and serenity to all the thoughts.—*Addison.*

CONTENTMENT.—"It's a great blessing to possess what one wishes," said some one to an ancient philosopher, who

replied, "It's a greater blessing still, not to desire what one does not possess."

CONTENTMENT.—A contented mind is the greatest blessing a man can enjoy in this world; and if in the present life his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.—*Addison.*

CONTENTMENT.—Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires, makes a wise and a happy purchase.—*Balguy.*

CONTENTMENT.—If two angels were sent down from heaven, one to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments.—*John Newton.*

CONTENTMENT.—The highest point outward things can bring unto, is the contentment of the mind; with which no estate can be poor; without which all estates will be miserable.—*Sir P. Sidney.*

CONTENTMENT, ITS EFFECTS.—If men knew what felicity dwells in the cottage of a virtuous man, how sound he sleeps, how quiet his rest, how composed his mind, how free from care, how easy his position, how moist his mouth, how joyful his heart, they would never admire the noises, the diseases, the throngs of passions, and the violence of unnatural appetites, that fill the house of the luxurious, and the heart of the ambitious.—*Bishop Taylor.*

CONTENTMENT, ITS EFFECTS.—Contentment swells a mite into a talent, and makes even the poor richer than the Indies.

CONTENTMENT, ITS EFFECTS.—Contentment produces, in some measure, all those effects which the alchymist usually ascribes to what he calls the philosopher's stone; and if it does

not bring riches, it does the same thing by banishing the desire of them. If it cannot remove the disquietudes arising from a man's mind, body, or fortune, it makes him easy under them.—*Addison.*

CONTENTMENT ITS EFFECTS.—There is some help for all the defects of fortune; for if a man cannot attain to the length of his wishes, he may have his remedy by cutting of them shorter.—*Cowley.*

CONTENTMENT, ITS FOUNTAIN.—The fountain of content must spring up in the mind; and he, who has so little knowledge of human nature, as to seek happiness by changing anything but his own dispositions, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.—*Johnson.*

CONTENTMENT MUST BE WITHIN.—Alas! if the principles of contentment are not within us, the height of station and worldly grandeur will as soon add a cubit to a man's stature as to his happiness.—*Sterne.*

CONTRADICTIONS OF THE BIBLE.—The Bible, like the world, has its paradoxes and contradictions, which, after all, are but parts of the same truth: just such contradictions as centrifugal and centripetal forces in philosophy—both needful to the completeness of truth, and to roll the planets in their orbits; or like midnight and noon-day, each the opposite of the other, and yet each, in its place a reality and a blessing, and essential to the continuance and progress of summer and winter, seed-time and harvest.—*T. Edwards.*

CONTRARIETIES OF THE BIBLE.—The origin of all the contrarieties in Scripture is found in a Deity humbled to the death of the cross; a Messiah, by means of death, triumphing over death; the union in Jesus Christ of two natures; his two advents and the two states of human nature.—*Pascal.*

CONTRAST.—It is a very poor, though common, pretence to merit, to make it appear by the faults of other men: a mean wit or beauty may pass in a room, where the rest of the company are allowed to have none; it is something to sparkle among diamonds; but to shine among pebbles is neither credit nor value worth the pretending.—*Sir W. Temple.*

CONTROVERSY.—All controversies that can never end, had better perhaps never begin. The best is to take words as they are most commonly spoke and meant, like coin, as it most currently passes, without raising scruples upon the weight of the alloy, unless the cheat or the defect be gross and evident.—*Sir W. Temple.*

CONTROVERSY ABOUT PROPERTY.—What you leave at your death, let it be without controversy, else the lawyers will be your heirs.—*F. Osborn, to his son.*

CONTROVERSY, HOW ENDED.—Most controversies would soon be ended, if those engaged in them would first accurately define their terms, and then rigidly adhere to their definitions.—*Edwards.*

CONTROVERSY, PROFITABLE.—There is no learned man but will confess he hath much profited by reading controversies, his senses awakened, his judgment sharpened, and the truth which he holds more firmly established. If then it be profitable for him to read, why should it not at least be tolerable and free for his adversary to write? In logic they teach, that contraries laid together more evidently appear: it follows, then, that all controversy being permitted, falsehood will appear more false, and truth the more true: which must needs conduce much to the general confirmation of unimplicit truth.—*Milton.*

CONVERSATION.—In conversation, we should talk, not to

please ourselves, but to gratify or instruct others. This would make us consider whether what we are about to say, will be worth hearing: whether there be wit or sense in it; and whether it is adapted to the time, the place, and the company.

CONVERSATION.—In conversation, humor is more than wit, easiness more than knowledge; few desire to learn, or think they need it; all desire to be pleased, or, if not, to be easy.—*Sir W. Temple.*

CONVERSATION.—The first ingredient in conversation is truth, the next, good sense, the third good humor, and the fourth wit.

CONVERSATION, A GOOD RULE FOR.—One of the best rules in conversation is, never to say a thing which any of the company can reasonably wish we had rather left unsaid; nor can there anything be well more contrary to the ends for which people meet together, than to part unsatisfied with each other or themselves.—*Swift.*

CONVERSATION, A GOOD RULE FOR.—To make others' wit appear more than one's own, is a good rule in conversation; a necessary one, to let others take notice of your wit, and never do it yourself.—*Sir W. Temple.*

CONVERSATION AND POLITENESS.—Great talents for conversation should be attended with great politeness. He who eclipses others, owes them great civilities; and whatever a mistaken vanity may tell us, it is better to please in conversation than to shine in it.

CONVERSATION IN COMPANY.—One would think that the larger the company is in which we are engaged, the greater variety of thoughts and subjects would be started into discourse; but instead of this, we find that conversation is never

so much straitened and confined, as in numerous assemblies.—*Addison.*

CONVERSATION IN COMPANY.—In company it is a very great fault to be more forward in setting one's self off, and talking to show one's parts, than to learn the worth, and to be truly acquainted with the abilities of other men. He that makes it his business not to know, but to be known, is like a foolish tradesman, who makes all the haste he can to sell off his old stock, but takes no thought of laying in any new.—*Charron.*

CONVERSATION, ITS CHARM.—Conversation derives its greatest charm, not from the multitude of ideas, but from their application.

CONVERSATION, PRIVATE.—In private conversation between intimate friends, the wisest men very often talk like the weakest; for indeed the talking with a friend is nothing else but thinking aloud.—*Addison.*

CONVERSATION SHOULD BE CHEERFUL.—That part of life, which we ordinarily understand by the word conversation, is an indulgence to the sociable part of our make; and should incline us to bring our proportion of good will or good humor among the friends we meet with, and not to trouble them with relations which must of necessity oblige them to a real or feigned affliction. Cares, distresses, diseases, uneasinesses, and dislikes of our own, are by no means to be obtruded upon our friends. If we would consider how little of this vicissitude of motion and rest, which we call life, is spent with satisfaction, we should be more tender of our friends, than to bring them little sorrows which do not belong to them. There is no real life but cheerful life; therefore valetudinarians should be sworn, before they enter into company, not to say a word of themselves until the meeting breaks up.—*Spectator.*

CONVERSATION SHOULD NOT DWELL ON PERSONAL ILLS.—It is a wonderful thing that so many, and they not reckoned absurd, shall entertain those with whom they converse by giving them the history of their pains and aches; and imagine such narrations their quota of the conversation. This is of all other the meanest help to discourse, and a man must not think at all, or think himself very insignificant when he finds an account of his headache answered by another's asking what news in the last mail.—*Steele.*

CONVIVIALITY.—There are few tables where convivial talents will not pass in payment, especially where the host wants brains, or the guest has money.—*Zimmerman.*

CORRUPTION.—Corrupt influence is itself the perennial spring of all prodigality, and of all disorder; which loads us more than millions of debt; which takes away vigor from our arms, wisdom from our councils, and every shadow of authority and credit from the most venerable parts of our constitution.—*Burke.*

COSMETICS.—There are no better cosmetics than a severe temperance and purity, modesty and humility, a gracious temper and calmness of spirit; and there is no true beauty without the signatures of these graces in the very countenance.—*Ray on the Creation.*

COUNSEL.—There is as much difference between the counsel that a friend giveth, and that a man giveth himself, as there is between the counsel of a friend and a flatterer.—*Lord Bacon.*

COUNSEL AND CONVERSATION.—Counsel and conversation are a second education, that improves all the virtue, and corrects all the vice of the former, and of nature itself.—*Clarendon.*

COUNTRY AND CITY.—The corruptions of the country are

closely allied to those of the town, with no further difference than what is made by another turn of thought and method of living.—*Swift.*

COUNTRY AND CITY.—If you would be known and not know, vegetate in a village. If you would know and not be known, live in a city.—*Colton.*

COUNTRY, LIFE IN.—The country is both the philosopher's garden and library, in which he reads and contemplates the power, wisdom and goodness of God.—*Penn.*

COURAGE.—Wounds and hardships provoke our courage, and when our fortunes are at the lowest, our wits and minds are commonly at the best.—*Charron.*

COURAGE AND CONSCIENCE.—True courage never exerts itself so much as when it is most pressed; and it is then we most enjoy the feast of a good conscience when we stand in the greatest need of its support.—*Hibernicus' Letters.*

COURAGE AND GOOD NATURE.—An intrepid courage is at best but a holiday-kind of virtue, to be seldom exercised, and never but in cases of necessity: affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue, I mean good-nature, are of daily use; they are the bread of mankind, and staff of life. —*Dryden.*

COURTESY.—The knowledge of courtesy and good manners is a very necessary study. It is, like grace and beauty, that which begets liking and an inclination to love one another at the first sight, and in the beginning of an acquaintance, a familiarity; and consequently, that which first opens the door, and introduces us to better ourselves by the examples of others, if there be anything in the society worth taking notice of.—*Montaigne.*

COURTIERS.—An old courtier, with veracity, good sense, and a faithful memory, is an inestimable treasure; he is full of transactions and maxims; in him one may find the history of the age enriched with a great many curious circumstances, which we never meet with in books; from him we may learn rules for our conduct and manners, of the more weight, because founded on facts, and illustrated by striking examples.—*Bruyere.*

COURTSHIP.—The pleasantest part of a man's life is generally that which passes in courtship, provided his passion be sincere, and the party beloved, kind, with discretion. Love, desire, hope, all the pleasing motions of the soul, rise in the pursuit.—*Addison.*

COVETOUSNESS.—If money be not thy servant, it will be thy master. The covetous man cannot so properly be said to possess wealth, as that may be said to possess him.—*Lord Bacon.*

COVETOUSNESS.—The only gratification a covetous man gives his neighbors is, to let them see that he himself is as little better for what he has, as they are.—*Penn.*

COVETOUSNESS.—Covetousness, by a greediness of getting more, deprives itself of the true end of getting: it loses the enjoyment of what it had got.—*Sprat.*

COVETOUS, THE.—Covetous men are fools, miserable wretches, buzzards, madmen, who live by themselves, in perpetual slavery, fear, suspicion, sorrow, discontent, with more of gall than honey in their enjoyments, who are rather possessed by their money than possessors of it; *mancipati pecuniis*, bound 'prentices to their property; and, *servi divitiarum*, mean slaves and drudges to their substance.—*Burton.*

COVETOUS, THE.—The covetous person lives as if the world

were made altogether for him, and not he for the world; to take in everything, and part with nothing.—*South.*

COVETOUS, THE.—The covetous man heaps up riches, not to enjoy them, but to have them; and starves himself in the midst of plenty; and most unnaturally cheats and robs himself of that which is his own; and makes a hard shift to be as poor and miserable with a great estate, as any man can be without it.—*Tillotson.*

COVETOUS, THE.—The covetous man is a downright servant, a draught-horse without bells or feathers; a man condemned to work in mines, which is the lowest and hardest condition of servitude; and, to increase his misery, a worker there for he knows not whom. "He heapeth up riches, and knows not who shall enjoy them." It is only sure, that he himself neither shall nor can enjoy them. He is an indigent needy slave; he will hardly allow himself clothes and board-wages. He defrauds not only other men, but his own genius; he cheats himself for money. But the servile and miserable condition of this wretch is so apparent, that I leave it, as evident to every man's sight, as well as judgment.—*Cowley.*

COVETOUS, THE, AND PROFUSE.—Some men are as covetous as if they were to live forever; and others as profuse, as if they were to die the next moment.—*Aristotle.*

COXCOMBS.—None are so seldom found alone, and are so soon tired of their own company, as those coxcombs who are on the best terms with themselves.—*Colton.*

CREDIT.—Credit is like a looking-glass, which when only sullied by a breath, may be wiped clear again, but if once cracked can never be repaired.—*Scott.*

CREDIT, A BOND OF SOCIETY.—Nothing so cements and holds together in union all the parts of a society, as faith or credit; which can never be kept up, unless men are under

some force or necessity of honestly paying what they owe to one another.—*Cicero.*

CREDIT, EASILY AFFECTED.—The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day; demands it before he can receive it in a lump.—*Franklin.*

CREDIT, TOO LARGE.—Too large a credit has made many a bankrupt, but taking even less than a man can answer with ease, is a sure fund for extending it whenever his occasions require.—*Preface to the Guardian.*

CREDITORS.—Creditors have better memories than debtors; and creditors are a superstitious sect, great observers of set days and times.—*Franklin.*

CREDULITY.—Credulity is belief on slight evidence, with no evidence, or against evidence. In this sense it is the infidel, not the believer, who is credulous. "The simple," says Solomon, "believeth every word."

CREDULITY AND CURIOSITY.—In proportion that credulity is a more peaceful possession of the mind than curiosity, so far preferable is that wisdom which converses about the surface, to that pretended philosophy which enters into the depth of things, and then comes back gravely with the informations and discoveries, that in the inside they are good for nothing.—*Swift.*

CREDULITY OF INFIDELS.—Charles the Second, hearing Vossius, a celebrated free-thinker, repeating some incredible stories about the Chinese, said, "This is a very strange man. He believes everything but the Bible!"

CREDULOUSNESS.—Credulousness is the concomitant of the

first stages of life; and is indeed the principle on which all instruction must be founded; but it lays the mind open to impressions of error, as well as of truth; and, when suffered to combine itself with that passion for the marvellous which all children discover, it fosters the rankest weeds of chimera and superstition. Hence, the awful solemnity of "darkness visible," and of what the poet has denominated "a dim religious light;" together with the terrors of evil omens, or haunted places, and of ghastly spectres.—*Percival.*

Cross, the.—The cross of Christ, on which he was extended, points in the length of it, to heaven and earth, reconciling them together, and in the breadth of it, to former and following ages, as being equally salvation to both.

Cunning.—Cunning is none of the best nor worst qualities; it floats between virtue and vice: there is scarce any exigence where it may not, and perhaps ought not to be supplied by prudence.—*Bruyere.*

Cunning.—Cunning pays no regard to virtue, and is but the low mimic of wisdom.—*Bolingbroke.*

Cunning and discretion.—Cunning has only private selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a well-formed eye, commands a whole horizon: cunning is a kind of short-sightedness, that discovers the minutest objects which are near at hand, but is not able to discern things at a distance. Discretion, the more it is discovered, gives a greater authority to the person who possesses it; cunning, when it is once detected, loses its force, and makes a man incapable of bringing about even those events which he might have done, had he passed only for a plain man. Discretion is the perfection of reason, and a guide to us in all the duties of life: cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found

in men of strong sense and good understandings: cunning is often to be met with in brutes themselves, and in persons who are but the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men, in the same manner as vivacity is often mistaken for wit, and gravity for wisdom.—*Addison.*

CUNNING, CONCEIT OF.—The certain way to be cheated, is to fancy one's self more cunning than others.—*Charron.*

CUNNING, ITS TENDENCY.—Cunning leads to knavery; it is but a step from one to the other, and that very slippery; lying only makes the difference; add that to cunning and it is knavery.—*Bruyere.*

CURIOSITY.—No heart is empty of the humor of curiosity; the beggar being as attentive, in his station, to an improvement of knowledge, as the prince.—*Osborn.*

CURIOSITY.—Avoid him who, from mere curiosity, asks three questions running about a thing that cannot interest him.—*Lavater.*

CURIOSITY ABOUT OTHERS.—What a vast deal of time and ease that man gains, who is not troubled with the spirit of impertinent curiosity about others; who lets his neighbor's thoughts and behavior alone; who confines his inspections to himself, and cares chiefly for his own duty and conscience.

D.

DAY, A FINE.—There is nothing more universally commended than a fine day; the reason is, that people can commend it without envy.—*Shenstone.*

DEATH.—Death is like thunder in two particulars: we are

alarmed at the sound of it; and it is formidable only from that which preceded it.—*Colton.*

DEATH.—I congratulate you and myself that life is fast passing away. What a superlatively grand and consoling idea is that of death! Without this radiant idea—this delightful morning star, indicating that the luminary of eternity is going to rise, life would, to my view, darken into midnight melancholy. Oh! the expectation of living *here*, and living *thus* always, would be indeed a prospect of overwhelming despair. But thanks to that fatal decree that dooms us to die; thanks to that gospel which opens the visions of an endless life; and thanks above all to that Saviour friend who has promised to conduct the faithful through the sacred trance of death, into scenes of Paradise and everlasting delight.—*John Foster.*

DEATH.—Death is not, to the Christian, what it has often been called, "Paying the debt of nature." No, it is not paying a debt; it is rather like bringing a note to a bank, to obtain solid gold in exchange for it. In this case you bring a cumbrous body which is nothing worth, and which you could not wish to retain long; you lay it down, and receive for it, from the eternal treasures, liberty, victory, knowledge, and rapture.—*John Foster.*

DEATH, ITS CONTEMPLATION.—A wise and due consideration of our latter end, is neither to render us sad, melancholy, disconsolate, or unfit for the business and offices of life; but to make us more watchful, vigilant, industrious, sober, cheerful, and thankful to that God who hath been pleased thus to make us serviceable to him, comfortable to ourselves, and profitable to others; and after all this, to take away the bitterness and sting of death, through Jesus Christ our Lord.—*Sir M. Hale.*

DEATH, ITS EFFECT.—Death opens the gate of fame, and

shuts the gate of envy after it; it unlooses the chain of the captive, and puts the bondsman's task into another man's hands.—*Sterne.*

DEATH OF OLD AND YOUNG.—One of the fathers saith, "There is but this difference between the death of old men and young men; that old men go to death, and death comes to young men."

DEATH OF THE CHRISTIAN.—Those born once only, die twice—they die a temporal, and they die an eternal death. But those who are born twice, die only once; for over them the second death hath no power.—*Jay.*

DEATH, PREPARATION FOR.—To neglect at any time preparation for death, is to sleep on our own post at a siege; to omit it in old age, is to sleep at an attack.—*Johnson.*

DEATH TEACHES TO LIVE.—If I were a writer of books, I would compile a register, with the comment of the various deaths of men, and it could not but be useful; for who should teach men to die, would at the same time teach them to live. —*Montaigne.*

DEATH, THE BED OF.—A death-bed is a wonderful reasoner. Many a proud infidel hath it humbled and refuted without a word, who, but a short time before, would have defied all the ability of man to shake the foundation of his system. Would to God that awful moment was as often distinguished by the dew of repentance, as by the groan of despair.

DEATH TO THE GOOD.—Death to a good man, is but passing through a dark entry, out of one little dusky room of his father's house, into another that is fair and large, lightsome and glorious, and divinely entertaining.—*Clarke.*

DEATH, TO WHOM NOT TERRIBLE.—It is no small reproach

to a Christian, whose faith is in immortality and the blessedness of another life, much to fear death which is the necessary passage thereto.—*Sir H. Vane.*

DEATH, WHEN NEAR.—A good man, when dying, once said, Formerly death appeared to me like a wide river, but now it has dwindled to a little rill; and my comforts which were as the rill, have become the broad and deep river.

DEBT.—Run not into debt, either for wares sold, or money borrowed; be content to want things that are not of absolute necessity, rather than to run up the score: such a man pays at the latter end a third part more than the principal comes to, and is in perpetual servitude to his creditors; lives uncomfortably; is necessitated to increase his debts, to stop his creditors' mouths: and many times falls into desperate courses.—*Sir M. Hale.*

DEBT.—I have discovered the philosopher's stone that turns everything into gold: it is "Pay as you go."—*John Randolph.*

DECEPTION.—There are three persons you should never deceive: your physician, your confessor, and your lawyer.—*Walpole.*

DEFECTS OF CHARACTER.—Certain trifling flaws sit as disgracefully on a character of elegance, as a ragged button on a court dress.—*Lavater.*

DEFERENCE.—Deference is the most delicate, the most indirect, and the most elegant of all compliments.—*Shenstone.*

DEFERENCE.—Deference often shrinks and withers as much upon the approach of intimacy, as the sensitive plant does upon the touch of one's finger.—*Shenstone.*

DEFERENCE, WHAT IT IS.—Deference is the instinctive re-

spect which we pay to the great or good—the unconscious acknowledgment of the superiority or excellence of others.

DEFICIENCIES.—We should daily feel our deficiencies more and more till we lose them.

DEFINITION.—All arts acknowledge, that then only we know certainly, when we can define; for definition is that which refines the pure essence of things from the circumstance.—*Milton.*

DELUSION.—Mankind in the gross is a gaping monster, that loves to be deceived, and has seldom been disappointed; nor is their vanity less fallacious to our philosophers, who adopt modes of truth to follow them through the paths of error, and defend paradoxes merely to be singular in defending them.—*Mackenzie.*

DEPENDENCE.—There is none made so great, but he may both need the help and service, and stand in fear of the power and unkindness, even of the meanest of mortals.—*Seneca.*

DEPRAVITY.—Men sometimes affect to deny the depravity of our race; but it is as clearly taught in the lawyer's office, and in the court of justice, as in the Bible itself.—*Edwards.*

DEPRAVITY CORRECTS NOT ITS OWN ABUSES.—Controlled depravity is not innocence; and it is not the labor of delinquency in chains that will correct abuses. Never did a serious plan of amending any old tyrannical establishment, propose the authors and abettors of the abuses as the reformers of them.—*Burke.*

DESIGN, MANIFEST IN CREATION.—Philosophers say, that man is a microcosm, or a little world resembling in miniature every part of the great; and, in my opinion, the body natural may be compared to the body politic; and if this be so,

how can the epicurean's opinion be true, that the universe was formed by a fortuitous concourse of atoms; which I will no more believe, than that the accidental jumbling of the letters of the alphabet could fall by chance into a most ingenious and learned treatise of philosophy.—*Swift.*

DESIRABLE, WHAT THINGS ARE NOT.—Those things that are not practicable are not desirable. There is nothing in the world really beneficial, that does not lie within the reach of an informed understanding and a well-directed pursuit. There is nothing that God has judged good for us, that he has not given us the means to accomplish, both in the natural and the moral world. If we cry, like children, for the moon, like children we must cry on.—*Burke.*

DESIRE.—Some desire is necessary to keep life in motion; and he whose real wants are supplied, must admit those of fancy.—*Johnson.*

DESIRE AND APPETITE.—Where necessity ends, desire and curiosity begin; and no sooner are we supplied with everything nature can demand, than we sit down to contrive artificial appetites.—*Johnson.*

DESIRES.—We all take too much after the wife of Zebedee; every one would have something, such perhaps as we are ashamed to utter. The proud man would have a certain thing, honor; the covetous man would have a certain thing too, wealth and abundance; the malicious would have a certain thing, revenge on his enemies; the epicure would have pleasure and long life; the barren, children; the wanton, beauty; each would be humored in his own desire, though in opposition both to God's will, and his own good.—*Bishop Hall.*

DESIRES AND WANTS.—The stoical scheme of supplying our

wants, by lopping off our desires, is like cutting off our feet when we want shoes.—*Swift.*

DESIRES OF THE WISE.—A wise man will desire no more than he may get justly, use soberly, distribute cheerfully, and leave contentedly.

DESIRES, THEIR EFFECT.—When a man's desires are boundless, his labor is endless; they will set him a task he can never go through, and cut him out work he can never finish. The satisfaction which he seeks is always absent, and the happiness which he aims at, ever at a distance. He has perpetually many things to do, and many things to provide; and that which is wanting cannot be numbered.—*Balguy.*

DESIRES, TO BE CONFORMED TO OUR CONDITION.—It should be an indispensable rule in life to contract our desires to our present condition, and whatever may be our expectations, to live within the compass of what we actually possess. It will be time enough to enjoy an estate when it comes into our hands; but if we anticipate our good fortune, we shall lose the pleasure of it when it arrives, and may possibly never possess what we have so foolishly counted on.—*Addison.*

DESPAIR.—Despair is like froward children, who, when you take away one of their playthings, throw the rest into the fire for madness. It grows angry with itself, turns its own executioner, and revenges its misfortunes on its own head. It refuses to live under disappointments and crosses, and chooses rather not to be at all, than to be without the thing which it hath once imagined necessary to its happiness. —*Charron.*

DESPAIR, ITS SOURCE.—Despair makes a despicable figure, and descends from a mean original. 'Tis the offspring of fear, of laziness, and impatience; it argues a defect of spirit and resolution, and oftentimes of honesty too. I would not

despair, unless I saw my misfortune recorded in the book of fate, and signed and sealed by necessity.—*Collier.*

DETRACTION.—Those who propagate evil reports, frequently invent them; and it is no breach of charity to suppose this to be always the case; because no man who spreads detraction, would have scrupled to produce it; as he who should diffuse poison in a brook, would scarce be acquitted of a malicious design, though he should allege that he received it of another who is doing the same elsewhere.—*Adventurer.*

DETRACTOR, THE.—The detractor may, and often does pull down others, but he never, as he seems to suppose, elevates himself to their position. The most he can do is maliciously to tear from them the blessings which he cannot enjoy himself.

DEVOTION.—The most illiterate man who is touched with devotion, and uses frequent exercises of it, contracts a certain greatness of mind, mingled with a noble simplicity, that raises him above those of the same condition. It is hardly possible it should be otherwise; for the fervors of a pious mind will naturally contract such an earnestness and attention towards a better being, as will make the ordinary passages of life go off with a becoming indifference. By this, a man in the lowest condition will not appear mean, or in the most splendid fortune insolent.—*Johnson.*

DEVOTION IN THE YOUNG.—It is of the utmost importance to season the passions of the young with devotion, which seldom dies in the mind that has received an early tincture of it. Though it may seem extinguished for a while, by the cares of the world, the heats of youth, or the allurements of vice, it generally breaks out and discovers itself again as soon as discretion, consideration, age, or misfortunes have brought

the man to himself. The fire may be covered and overlaid, but cannot be entirely quenched and smothered.—*Addison.*

Devotions of the family.—All the duties of religion, are eminently solemn and venerable in the eyes of children. But none will so strongly prove the sincerity of the parent: none so powerfully awaken the reverence of the child; none so happily recommend the instruction he receives, as family devotions, particularly those in which petitions for the children occupy a distinguished place.—*Dwight.*

Dice.—The best throw with the dice, is to throw them away.—*Old Proverbs.*

Differences.—It is remarkable that men, when they differ in what they think considerable, will be apt to differ in almost everything else. Their difference begets contradiction; contradiction begets heat; heat quickly rises into resentment, rage, and ill-will. Thus they differ in affections, as they differ in judgment; and the contention which began in pride, ends in anger.—*Cato.*

Disappointment.—It is generally known, that he who expects much will be often disappointed; yet disappointment seldom cures us of expectation, or has any other effect than that of producing a moral sentence, or peevish exclamation.—*Johnson.*

Disappointment.—He that will do no good offices after a disappointment, must stand still, and do just nothing at all. The plough goes on after a barren year; and while the ashes are yet warm, we raise a new house upon the ruins of a former.—*Seneca.*

Discipline of self.—That discipline which corrects the baseness of worldly passion; fortifies the heart with virtuous principles; enlightens the mind with useful knowledge, and furnishes it with enjoyment from within itself, is of more con-

sequence to real felicity, than all the provision we can make of the goods of fortune.—*Blair.*

Discretion.—There are many shining qualities in the mind of man; but none so useful as discretion. It is this, indeed, which gives a value to all the rest, and sets them at work in their proper places, and turns them to the advantage of their possessor. Without it, learning is pedantry; wit, impertinence; and virtue itself looks like weakness; and the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.—*Addison.*

Discretion.—The greatest parts without discretion, as observed by an elegant writer, may be fatal to their owner; as Polyphemus, deprived of his eye, was only the more exposed, on account of his enormous strength and stature.—*Addison.*

Discretion as to acquaintance.—It is good discretion not to make too much of any man at the first; because one cannot hold out that proportion.—*Lord Bacon.*

Discretion in woman.—As a jewel of gold in a swine's snout, so is a fair woman without discretion.—*Solomon.*

Disease and medicine.—The disease and its medicine, are like two factions in a besieged town; they tear one another to pieces, but both unite against their common enemy, Nature.—*Jeffrey.*

Diseases.—It is with diseases of the mind, as with those of the body: we are half dead before we understand our disorder, and half cured when we do.—*Colton.*

Dislike of our lot.—To think well of every other man's condition, and to dislike our own, is one of the misfortunes of human nature. "Pleased with each other's lot, our own we hate."—*Burton.*

DISLIKES.—Whatever you dislike in another person, take care to correct in yourself by the gentle reproof.—*Sprat.*

DISOBEDIENCE IN CHILDREN.—Disobedient children, if preserved from the gallows, are reserved for the rack, to be tortured by their own posterity. One complaining, that never father had so undutiful a child as he had. Yes, said his son, with less grace than truth, my grandfather had.—*Fuller.*

DISPARAGEMENT.—Disparage and depreciate no one; an insect has feeling, and an atom a shadow.

DISPOSITION.—The man who has so little knowledge of human nature, as to seek happiness by changing anything but his own dispositions, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.—*Colton.*

DISPOSITIONS, UNHAPPY.—Envy's memory is nothing but a row of hooks to hang up grudges on. Some people's sensibility is a mere bundle of aversions; and you hear them display and parade it, not in recounting the things they are attached to, but in telling you how many things and persons "they cannot bear."—*John Foster.*

DISPUTE.—Do not use thyself to dispute against thine own judgment, to show thy wit, lest it prepare thee to be too indifferent about what is right; nor against another man to vex him, or for mere trial of skill, since to inform or be informed, ought to be the end of all conferences.—*Wm. Penn.*

DISPUTES.—There is no dispute managed without passion, and yet there is scarce a dispute worth a passion.—*Sherlock.*

DISPUTES.—It is in disputes, as in armies; where the weaker side sets up false lights, and makes a great noise, to make the enemy believe them more numerous and strong than they really are.—*Swift.*

DISSIMULATION.—Dissimulation is but a faint kind of policy or wisdom; for it asketh a strong wit and a strong heart to know when to tell the truth, and to do it: therefore it is the weaker sort of politicians that are the greatest dissemblers.—*Lord Bacon.*

DISSIPATION.—Dissipation is absolutely a labor when the round of Vanity Fair has been once made; but fashion makes us think light of the toil, and we describe the circle as mechanically as a horse in a mill.—*Zimmerman.*

DISTINCTIONS.—When a doubt is propounded, you must learn to distinguish, and show wherein a thing holds, and wherein it doth not hold. The not distinguishing where things should be distinguished, and the not confounding, where things should be confounded, is the cause of all the mistakes in the world.—*Selden.*

DIVERSIONS.—Diversions are the most properly applied, to ease and relieve those who are oppressed, by being too much employed. Those that are idle have no need of them, and yet they, above all others, give themselves up to them. To unbend our thoughts, when they are too much stretched by our cares, is not more natural than it is necessary; but to turn our whole life into a holiday, is not only ridiculous, but destroyeth pleasure instead of promoting it.—*Saville.*

DOING WELL.—Rest satisfied with doing well, and leave others to talk of you as they please.—*Pythagoras.*

DOWRY, THE BEST.—The best dowry to advance the marriage of your child with one who will render her happy, is, that she have in her countenance sweetness and gentleness, in her speech wisdom, in her behavior modesty, and in her life virtue.

DRESS.—As the index tells us the contents of stories, and

directs to the particular chapter, even so does the outward habit and superficial order of garments (in man or woman) give us a taste of the spirit, and demonstratively point (as it were a manual note from the margin) all the internal quality of the soul; and there cannot be a more evident, palpable, gross manifestation, of poor, degenerate, dunghilly blood and breeding, than a rude, unpolished, disordered, and slovenly outside.—*Massinger.*

DRESS.—Had Tully himself pronounced one of his orations with a blanket about his shoulders, more people would have laughed at his dress than have admired his eloquence.—*Spectator.*

DRESS.—The medium between a fop and a sloven is what a man of sense would endeavor to keep; yet I remember Mr. Osborn advises his son to appear in his habit rather above than below his fortune; and tells him that he will find an handsome suit of clothes always procures some additional respect. I have indeed myself observed that my banker ever bows lowest to me when I wear my full-bottomed wig; and writes me 'Mr.' or 'Esq.' according as he sees me dressed.—*Budgell.*

DRESS, HOW TO BE WORN.—Next to clothes being fine, they should be well made, and worn easily: for a man is only the less genteel for a fine coat, if in wearing it he shows a regard for it, and is not as easy in it as if it were a plain one.—*Chesterfield.*

DRINKING.—The first draught serveth for health, the second for pleasure, the third for shame, and the fourth for madness.—*Anacharsis.*

DRINKING.—The maxim, '*in vino veritas*—a man who is well warmed with wine, will speak truth,' may be an argument for drinking, if you suppose men in general to be liars:

but, sir, I would not keep company with a fellow, who lies as long as he is sober, and whom you must make drunk before you can get a word of truth out of him.—*Johnson.*

DRINKING.—Every moderate drinker *could* abandon the intoxicating cup, if he *would;* every inebriate *would* if he *could.*—*J. B. Gough.*

DRINKING.—In the bottle, discontent seeks for comfort; cowardice, for courage; bashfulness, for confidence; sadness, for joy; and all find *ruin!*

DRINKING.—Some one commending Philip of Macedon, for drinking freely, "That," said Demosthenes, "is a good quality in a sponge, but not in a king."

DRUNKENNESS.—Drunkenness is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath, hath not himself, which whosoever doth commit, doth not commit sin, but he himself is wholly sin.—*St. Augustine.*

DRUNKENNESS.—Drunkenness is the vice of a good constitution, or of a bad memory:—of a constitution so treacherously good, that it never bends till it breaks; or of a memory that recollects the pleasures of getting intoxicated, but forgets the pains of getting sober.—*Colton.*

DRUNKENNESS, ITS EFFECTS.—All excess is ill; but drunkenness is of the worst sort. It spoils health, dismounts the mind, and unmans men. It reveals secrets, is quarrelsome, lascivious, impudent, dangerous and mad. He that is drunk is not a man, because he is, for so long, void of reason that distinguishes a man from a beast.—*Wm. Penn.*

DRUNKENNESS, ITS EVILS.—Some of the domestic evils of drunkenness are houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals, or manners.—*Franklin.*

DULNESS.—A dull man is so near a dead man that he is hardly to be ranked in the list of the living; and as he is not to be buried whilst he is half alive, so he is as little to be employed whilst he is half dead.—*Saville.*

DUTIES, ORDINARY.—We are apt to mistake our vocation by looking out of the way for occasions to exercise great and rare virtues, and by stepping over the ordinary ones that lie directly in the road before us. When we *read*, we fancy we could be martyrs: when we come to *act* we cannot bear a provoking word.—*H. More.*

DUTY, FILIAL.—There is no virtue that adds so noble a charm to the finest traits of beauty, as that which exerts itself in watching over the tranquillity of an aged parent. There are no tears that give so rich and sweet a lustre to the cheek of innocence, as the tears of filial sorrow.—*St. Julian.*

E.

EARLY RISING.—The difference between rising at five and seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life.—*Doddridge.*

ECONOMY.—A sound economy is a sound understanding brought into action. It is calculation realized; it is the doctrine of proportion reduced to practice; it is foreseeing contingencies and providing against them; it is expecting contingencies and being prepared for them.

ECONOMY AND WASTE.—Waste cannot be accurately told, though we are sensible how destructive it is. Economy on

the one hand, by which a certain income is made to maintain a man genteelly; and waste on the other, by which, on the same income, another man lives shabbily, cannot be defined. It is a very nice thing; as one man wears his coat out much sooner than another, we cannot tell how.—*Johnson.*

ECONOMY, DOMESTIC.—Men talk in raptures of youth and beauty, wit and sprightliness; but after seven years of union, not one of them is to be compared to good family management, which is seen at every meal, and felt every hour in the husband's purse.—*Witherspoon.*

ECONOMY, DOMESTIC.—I think you ought to be well informed how much your husband's revenue amounts to, and be so good a computer as to keep within it that part of the management which falls to your share, and not to put yourself in the number of those politic ladies, who think they gain a great point when they have teased their husbands to buy them a new equipage, a laced head, or a fine petticoat, without once considering what long score remained unpaid to the butcher.—*Swift's Letter to a Young Lady.*

ECONOMY, OUR REGARD TO.—The regard one shows economy, is like that we show an old aunt, who is to leave us something at last.—*Shenstone.*

ECONOMY THE OPPOSITE OF PROFUSENESS.—Economy is the parent of integrity, of liberty, and of ease; and the beauteous sister of temperance, of cheerfulness, and health: and profuseness is a cruel and crafty demon, that gradually involves her followers in dependence and debts; that is, fetters them with "irons that enter into their souls."—*Adventurer.*

EDUCATION.—What sculpture is to a block of marble, education is to the human soul. The philosopher, the saint, the hero, the wise, and the good, or the great, very often lie

hid and concealed in a plebeian, which a proper education might have disinterred and brought to light.—*Addison.*

EDUCATION AN INHERITANCE.—An industrious and virtuous education of children is a better inheritance for them than a great estate.—*Addison.*

EDUCATION AN INVESTMENT.—If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.—*Franklin.*

EDUCATION A SAFEGUARD.—Education is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant.—*Everett.*

EDUCATION, ITS AIM.—The aim of education should be to teach us rather how to think, than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.—*Beattie.*

EDUCATION, ITS BEGINNING.—Education begins with life. Before we are aware the foundations of character are laid, and subsequent teaching avails but little to remove or alter them.

EDUCATION, ITS OBJECT.—The real object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible.—*Sidney Smith.*

EDUCATION OF CHILDREN.—He that has found a way to keep a child's spirit easy, active, and free, and yet at the same time to restrain him from many things he has a mind

to, and *to draw him to things that are uneasy to him*—he, I say, who knows how to reconcile these seeming contradictions, has, in my opinion, got the true secret of education.—*Locke.*

EDUCATION OF CHILDREN.—The education of our children is never out of my mind. Train them to virtue, habituate them to industry, activity, and spirit. Make them consider every vice as shameful and unmanly. Fire them with ambition to be useful. Make them disdain to be destitute of any useful knowledge.—*John Adams to his wife.*

EDUCATION OF SELF.—We all have two educations, one of which we receive from others; and another, and the most valuable, which we give ourselves. It is this last, which fixes our grade in society, and eventually our actual condition in this life, and the color of our fate hereafter. All the professors and teachers in the world would not make you a wise or good man without your own co-operation; and if such you are determined to be, the want of them will not prevail.—*John Randolph to his nephew.*

EDUCATION OF YOUTH.—Education of youth is not a bow for every man to shoot in, that counts himself a teacher; but will require sinews almost equal to those which Homer gave to Ulysses.—*Milton.*

EDUCATION, PREMATURE.—The education of children should not be forced, like the growth of plants in the hot-house. The more haste in this matter, the less speed in the end. It is from too early forcing the intellect, from premature, precocious mental growth, that we see in modern times, so many cases of wilted, and feeble, and sickly children; or of remarkable, wonderful children, who grow up to be prodigies by their second or third year, and die by the next.—*Edwards.*

EDUCATION, PREMATURE.—Of ten infants destined for dif-

ferent vocations, I should prefer that the one who is to study through life, should be the least learned at the age of twelve. *Tissot.*

EDUCATION, RELIGIOUS.—What is it? It is awakening a love for truth; giving a just sense of duty; opening the eyes of the soul to the great purpose and end of life. It is not so much giving words, as thoughts—mere maxims, as living principles. It is not teaching to be honest, because "honesty is the best policy," but because it is right. It is teaching the individual to love the good, for the sake of the good; to be virtuous in action, because so in heart; to love and serve God supremely, not from fear, but from delight in his perfect character.

EDUCATION SHOULD BE RELIGIOUS.—To prevent evil, we hear it said, cultivate and strengthen the higher faculties of man.—Now Christianity is the one appointed means of doing this. To attempt doing it without Christianity, is repeating the sin of Adam, who sought a knowledge of things in grounds other than the will of God; but with this aggravation, that it is done after the melancholy experience of six thousand years has shown how ruinous was its nature.

EDUCATION SHOULD BE RELIGIOUS.—Knowledge alone is not sufficient. It is, indeed, power; but if unsanctified, power for evil. Knowledge did not teach Charlemagne to sacrifice his own desires to the happiness of any living creature. It did not make Augustus respect the life of Cicero, nor the pupil of Aristotle to restrain his passions. If undirected by virtue, knowledge is but the servant of vice, and tends only to evil.

EDUCATION, THE GREAT WORK.—It requires great wisdom and industry to advance a considerable estate; much art, and contrivance, and pains, to raise a great and regular building; but the greatest and noblest work in the world, and an

effect of the greatest prudence and care, is to rear and build up a man, and to form and fashion him to piety, and justice, and temperance, and all kinds of honest and worthy actions. —*Tillotson.*

EDUCATION, TOO EARLY.—Intellectual effort in the early years of life, is very injurious. All labor of mind required of children before the seventh year, is in opposition to the laws of nature, and will prove injurious to the physical organization, and prevent its proper and mature development. —*Hufeland.*

EDUCATION, TOO EARLY.—Experience demonstrates that of any number of children of equal intellectual powers, those who receive no particular care in infancy, and who do not begin to study till the constitution begins to be consolidated, but who enjoy the benefit of a good physical education, very soon surpass in their studies those who commenced earlier, and who read numerous books when very young.—*Spurzheim.*

EDUCATION WITHOUT RELIGION.—Educate men without religion, and you make them but clever devils.—*Duke of Wellington.*

EFFEMINACY.—Supineness and effeminacy have ruined more constitutions than were ever destroyed by excessive labors. Moderate exercise and toil, so far from prejudicing, strengthens and consolidates the body.—*Dr. Rush.*

EGOTISM.—Egotism is more like an offence than a crime; though 'tis allowable to speak of yourself, provided nothing is advanced in favor; but I cannot help suspecting that those who abuse themselves are, in reality, angling for approbation.—*Zimmerman.*

ELOQUENCE.—Great is the power of eloquence; but never is it so great as when it pleads along with nature, and the

culprit is a child strayed from his duty, and returned to it again with tears.—*Sterne.*

EMINENCE.—The road to eminence and power from obscure condition, ought not to be made too easy, nor a thing too much of course. If rare merit be the rarest of all rare things, it ought to pass through some sort of probation. The temple of honor ought to be seated on an eminence. If it be open through virtue, let it be remembered too, that virtue is never tried but by some difficulty and some strug gle.—*Burke.*

EMPLOYMENT.—It is employment, says Daniel Webster, that makes people happy; and says Jean Paul, I have fire-proof, perennial enjoyments, called employments.

EMPLOYMENT.—Employment, which Galen calls "nature's physician," is so essential to human happiness, that indolence is justly considered as the mother of misery.—*Burton.*

EMPLOYMENT.—The safe and general antidote against sorrow, is employment. It is commonly observed, that among soldiers and seamen, though there is much kindness, there is little grief; they see their friend fall without any of that lamentation which is indulged in security and idleness, because they have no leisure to spare from the care of themselves; and whoever shall keep his thoughts equally busy, will find himself equally unaffected with irretrievable losses.—*Johnson.*

EMPLOYMENT.—He that does not bring up his son to some honest calling and employment, brings him up to be a thief. —*Jewish maxim.*

EMPTINESS.—Four things are grievously empty: a head without brains, a wit without judgment, a heart without honesty, and a purse without money.—*Bishop Earle.*

EMULATION.—Worldly ambition is founded on pride or envy, but emulation (or laudable ambition) is actually founded in humility, for it evidently implies that we have a low opinion of our present attainments, and think it necessary to be advanced: and especially in religious concerns it is so far from being pride for a man to wish himself spiritually better, that it is highly commendable, and what we are strongly exhorted to in the Bible.—*Bishop Hall.*

ENEMIES.—We should never make enemies, if for no other reason, because it is so hard to behave toward them as we ought.—*Palmer.*

ENEMIES A BENEFIT.—Some men are more beholden to their bitterest enemies, than to friends who appear to be sweetness itself. The former frequently tell the truth, but the latter never.—*Cato.*

ENEMIES, LOVE TO.—To love an enemy is the distinguished characteristic of a religion which is not of man but of God. It could be delivered as a precept, only by him who lived and died to establish it by his example.

ENEMIES NOT TO BE DESPISED.—However rich or powerful a man may be, it is the height of folly to make personal enemies; for one unguarded moment (and who could support the horrors of a never ceasing vigilance?) may yield you to the revenge of the most despicable of mankind.—*Lyttleton.*

ENEMIES, OPINION OF.—Get your enemies to read your works in order to mend them, for your friend is so much your second self, that he will judge too like you.—*Pope.*

ENEMIES TO OUR PEACE.—Five great enemies to peace inhabit with us: viz. avarice, ambition, envy, anger, and pride. If those enemies were to be banished, we should infallibly enjoy perpetual peace.—*Petrarch.*

ENEMIES WITHIN.—Our worst enemies are those we carry about with us in our own hearts. Adam fell in Paradise and Lucifer in heaven, while Lot continued righteous in Sodom.

ENJOYMENT.—No enjoyment, however inconsiderable, is confined to the present moment. A man is the happier for life from having made once an agreeable tour, or lived for any length of time with pleasant people, or enjoyed any considerable interval of innocent pleasure.—*Sidney Smith.*

ENJOYMENT, MENTAL.—Whatever can lead an intelligent being to the exercise or habit of mental enjoyment, contributes more to his happiness than the highest sensual or mere bodily pleasures. The one feeds the soul, while the other, for the most part, only exhausts the frame, and too often injures the immortal part.

ENJOYMENTS.—I have told you of the Spaniard who always put on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner I make the most of my enjoyments; and though I do not cast my cares away, I pack them in as little compass as I can, and carry them as conveniently as I can for myself, and never let them annoy others.—*Southey.*

ENJOYMENTS.—In the common enjoyments of life, we cannot very liberally indulge the present hour, but by anticipating part of the pleasure which might have relieved the tediousness of another day; and any uncommon exertion of strength, or perseverance in labor, is succeeded by a long interval of languor and weariness. Whatever advantage we snatch beyond the certain portion allotted us by nature, is like money spent before it is due, which at the time of regular payment, will be missed and regretted.

ENJOYMENTS OF THIS LIFE.—The enjoyments of this pres-

ent short life, which are indeed but puerile amusements, must disappear when placed in competition with the greatness and durability of the glory which is to come.—*Haller.*

ENTHUSIASM.—Truth is never to be expected from authors whose understandings are warped with enthusiasm: for they judge all actions and their causes by their own perverse principles, and a crooked line can never be the measure of a straight one.—*Dryden.*

ENVY.—Envy is a weed that grows in all soils and climates, and is no less luxuriant in the country than in the court; is not confined to any rank of men or extent of fortune, but rages in the breasts of all degrees. Alexander was not prouder than Diogenes; and it may be if we would endeavor to surprise it in its most gaudy dress and attire, and in the exercise of its full empire and tyranny, we should find it in schoolmasters and scholars, or in some country lady, or the knight her husband; all which ranks of people more despise their neighbors, than all the degrees of honor in which courts abound: and it rages as much in a sordid affected dress, as in all the silks and embroideries which the excess of the age and the folly of youth delight to be adorned with. Since then it keeps all sorts of company, and wriggles itself into the liking of the most contrary natures and dispositions, and yet carries so much poison and venom with it, that it alienates the affections from heaven, and raises rebellion against God himself, it is worth our utmost care to watch it in all its disguises and approaches, that we may discover it in its first entrance, and dislodge it before it procures a shelter or retiring place to lodge and conceal itself. —*Clarendon.*

ENVY.—A man that hath no virtue in himself ever envieth virtue in others; for men's minds will either feed upon their own good, or upon others' evil; and who wanteth the one, will prey upon the other.—*Lord Bacon.*

ENVY.—Envy, if surrounded on all sides by the brightness of another's prosperity, like the scorpion confined within a circle of fire, will sting itself to death.—*Colton.*

ENVY.—Men of noble birth are noted to be envious towards new men when they rise; for the distance is altered; and it is like a deceit of the eye, that when others come on they think themselves go back.—*Lord Bacon.*

ENVY.—If envy, like anger, did not burn itself in its own fire, and consume and destroy those persons it possesses, before it can destroy those it wishes worst to, it would set the whole world on fire, and leave the most excellent persons the most miserable.—*Lord Clarendon.*

ENVY.—Envy sets the stronger seal on desert; if he have no enemies, I should esteem his fortune most wretched.—*Ben Jonson.*

ENVY.—Whoever feels pain in hearing a good character of his neighbor, will feel a pleasure in the reverse. And those who despair to rise in distinction by their virtues, are happy if others can be depressed to a level with themselves. —*Franklin.*

ENVY.—If our credit be so well built, so firm, that it is not easy to be shaken by calumny or insinuation, envy then commends us, and extols us beyond reason, to those upon whom we depend, till they grow jealous, and so blow us up when they cannot throw us down.—*Clarendon.*

ENVY.—If we did but know how little some enjoy of the great things that they possess, there would not be much envy in the world.—*Young.*

ENVY AND CAVIL.—Envy and cavil are the natural fruits of laziness and ignorance; which was probably the reason, that in the heathen mythology, Momus is said to be the son of Nox, and Somnus of Darkness and Sleep.—*Addison.*

ENVY AND DESIRE.—All envy is proportionate to desire; we are uneasy at the attainments of another, according as we think our own happiness would be advanced by the addition of that which he withholds from us; and therefore whatever depresses immoderate wishes, will, at the same time, set the heart free from the corrosion of envy, and exempt us from that vice which is, above most others, tormenting to ourselves, hateful to the world, and productive of mean artifices and sordid projects.—*Johnson.*

EPITAPHS.—Some persons make their own epitaphs, and bespeak the reader's good-will. It were, indeed, to be wished, that every man would early learn in this manner to make his own, and that he would draw it up in terms as flattering as possible, and that he would make it the employment of his whole life to deserve it.—*Goldsmith.*

EQUALITY.—So far is it from being true that men are naturally equal, that no two people can be half an hour together but one shall acquire an evident superiority over the other.—*Johnson.*

EQUALITY OF CONDITION.—Whatever difference there may appear to be in men's fortunes, there is still a certain compensation of good and ill in all, that makes them equal.—*Charron.*

EQUITY.—Equity in law is the same that the spirit is in religion, what every one pleases to make it: sometimes they go according to conscience, sometimes according to law, sometimes according to the rule of court.—*Selden.*

ERROR.—It is almost as difficult to make a man unlearn his errors as his knowledge. Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet, on which we may write; but error is a scribbled one, from which we must

first erase. Ignorance is contented to *stand still* with her back to the truth; but error is more presumptuous, and *proceeds* in the same direction. Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her steps, has farther to go before she can arrive at truth, than ignorance.—*Colton.*

ERROR, THE WAY TO DEFEAT IT.—My principal method for defeating error and heresy, is, by establishing the truth. One purposes to fill a bushel with tares; but if I can fill it first with wheat, I may defy his attempts.—*John Newton.*

ERRORS, THEIR ORIGIN.—Few practical errors in the world are embraced upon the stock of conviction, but inclination; for though indeed the judgment may err upon the account of weakness, yet, where there is one error that enters in at this door, ten are let into it, through the will; that for the most part being set upon those things, which truth is a direct obstacle to the enjoyment of; and where both cannot be had, a man will be sure to buy his enjoyment, though he pays down truth for the purchase. For in this case, the farther from truth the farther from trouble, since truth shows such a one what he is unwilling to see, and tells him what he hates to hear.—*South.*

ERUDITION, ILL-CHOSEN.—A heap of ill-chosen erudition, is but the luggage of antiquity.—*M. Balzac.*

ESTEEM OF THE WISE AND GOOD.—The esteem of wise and good men, is the greatest of all temporal encouragements to virtue; and it is a mark of an abandoned spirit to have no regard to it.—*Burke.*

ESTEEM, WHAT GAINS IT.—The chief ingredients in the composition of those qualities that gain esteem and praise, are good nature, truth, good sense, and good breeding.—*Addison.*

ETERNITY.—The most momentous concern of man, is the state he shall enter upon after this short and transitory life is ended; and in proportion as eternity is of greater importance than time, so ought men to be solicitous upon what grounds their expectations with regard to that durable state are built, and on what assurances their hopes or their fears stand.—*S. Clarke.*

EVIL, ITS ORIGIN.—Many have puzzled themselves about the origin of evil. I am content to observe that there *is* evil, and that there is a way to escape from it; and with this I begin and end.—*Newton.*

EVIL RETURNED FOR GOOD.—Not to return one good office for another, is inhuman; but to return evil for good is diabolical. There are too many even of this sort, who, the more they owe, the more they hate. There is nothing more dangerous than to oblige those people; for when they are conscious of not paying the debt, they wish the creditor out of the way.—*Seneca.*

EVILS, IMAGINARY.—Imaginary evils soon become real ones by indulging our reflections on them; as he who in a melancholy fancy sees something like a face on the wall or the wainscot, can, by two or three touches with a lead pencil, make it look visible, and agreeing with what he fancied.—*Swift.*

EVILS OF LIFE.—As it is the chief concern of wise men, to retrench the evils of life by the reasonings of philosophy, it is the employment of fools to multiply them by the sentiments of superstition.—*Addison.*

EVIL-SPEAKING.—It may be asked,—whether the inconveniences and ill-effects which the world feels, from the licentiousness of this practice, are not sufficiently counterbalanced by the real influence it has upon men's lives and conduct?—

for if there was no evil-speaking in the world, thousands would be encouraged to do ills, and would rush into many indecorums, like a horse into the battle, were they sure to escape the tongues of men.—*Sterne.*

EVIL-SPEAKING.—It is safer to affront some people than to oblige them: for the better a man deserves, the worse they will speak of him; as if the possessing of open hatred to their benefactors, were an argument that they lie under no obligation.—*Seneca.*

EVIL-SPEAKING AVOIDED BY SILENCE.—A good word is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing.—*Tillotson.*

EXACTNESS IN ACCOUNTS.—Many gentlemen turn out of the seats of their ancestors, to make way for such new masters as have been more exact in their accounts than themselves.—*Addison.*

EXAGGERATIONS.—Never speak by superlatives; for in so doing you will be likely to wound either truth or prudence. Exaggeration is neither thoughtful, wise, nor safe. It is a proof of the weakness of the understanding, or the want of discernment of him that utters it, so that even when he speaks the truth, he soon finds it is received with large discount, or utter unbelief.

EXAGGERATIONS.—There is a sort of harmless liars, frequently to be met with in company, who deal much in the marvellous. Their usual intention is to please and entertain: but as men are most delighted with what they conceive to be truth, these people mistake the means of pleasing, and incur universal blame.—*Hume.*

EXAGGERATIONS.—Exaggeration, as to rhetoric, is "using a vast force to lift a feather;" as to morals and character, it

is using falsehood to lift one's self out of the confidence of his fellow-men.

EXAMPLE.—One watch set right will do to try many by; but, on the other hand, one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we individually set to those around us.

EXAMPLE.—A wise and good man will turn examples of all sorts to his own advantage. The good he will make his patterns, and strive to equal or excel them. The bad he will by all means avoid.—*Thomas à Kempis.*

EXAMPLE.—Be a pattern to others, and then all will go well; for as a whole city is infected by the licentious passions and vices of great men, so it is likewise reformed by their moderation.—*Cicero.*

EXAMPLE, A GOOD ONE POWERFUL.—In early life I had nearly been betrayed into the principles of infidelity; but there was one argument in favor of Christianity that I could not refute, and that was the consistent character of my own father.—*Counsels, &c.*

EXAMPLE AND PRECEPT.—Alexander received more bravery of mind by the pattern of Achilles, than by hearing the definition of fortitude.—*Sir P. Sidney.*

EXAMPLE HAS INFLUENCE.—No man is so insignificant as to be sure his example can do no hurt.—*Lord Clarendon.*

EXAMPLE OF ASSOCIATES.—It is certain, that either wise bearing or ignorant carriage is caught, as men take diseases, one of another; therefore, let them take heed of their company.—*Shakspeare.*

EXAMPLES, GOOD.—Noble examples stir us up to noble

actions, and the very history of large and public souls inspires a man with generous thoughts.—*Seneca.*

EXAMPLES IMPRESS PRECEPT.—Though "*the words of the wise be as nayles fastened by the masters of the assemblies,*" yet sure their examples are the hammer to drive them in to take the deeper hold. A father that whipt his son for swearing, and swore himself whilst he whipped him, did more harm by his example than good by his correction.—*Fuller.*

EXCELLENCE THE FRUIT OF LABOR.—Excellence is never granted to man but as the reward of labor. It argues indeed no small strength of mind to persevere in habits of industry without the pleasure of perceiving those advances, which, like the hand of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation. —*Sir J. Reynolds.*

EXCESS.—All things that are pernicious in their progress, must be evil in their birth, for no sooner is the government of reason thrown off, than they rush forward of their own accord; weakness takes a pleasure to indulge itself; and having, if the expression may be allowed, imperceptibly launched out into the main ocean, can find no place where to stop.—*Cicero.*

EXCESSES.—He who indulges his sense in any excesses, renders himself obnoxious to his own reason; and to gratify the *brute* in him, displeases the *man*, and sets his two natures at variance.—*W. Scott.*

EXERCISE AND ABSTINENCE.—The only way for a rich man to be healthy, is by exercise and abstinence, to live as if he was poor; which are esteemed the worst parts of poverty.—*Sir W. Temple.*

EXERTION.—Never live in hope or expectation, while your

arms are folded. God helps those that help themselves. Providence smiles on those who put their shoulders to the wheel that propels to wealth and happiness.

EXPECTATION.—In our pursuit of the things of this world, we usually prevent enjoyment by expectation; we anticipate our own happiness, and eat out the heart and sweetness of worldly pleasures, by delightful forethoughts of them; so that when we come to possess them, they do not answer the expectation, nor satisfy the desires which were raised about them, and they vanish into nothing.—*Tillotson.*

EXPECTATION.—We part more easily with what we possess, than with the expectation of what we wish for: and the reason of it is, that what we expect is always greater than what we enjoy.—*The World.*

EXPENSE.—Gain may be temporary and uncertain; but ever while you live, expense is constant and certain: and it is easier to build two chimneys, than to keep one in fuel.—*Franklin.*

EXPENSES, DOMESTIC.—No money is better spent than what is laid out for domestic satisfaction. A man is pleased that his wife is dressed as well as other people, and the wife is pleased that she is dressed.—*Johnson.*

EXPENSES, LITTLE.—What maintains one vice, would bring up two children. You may think that a little tea, or a little punch now and then, diet a little more costly, clothes perhaps a little finer, and a little entertainment now and then, can be no matter; but remember, many a little makes a meikle; and farther, beware of little expenses; a small leak will sink a great ship.—*Franklin.*

EXPERIENCE.—All is but lip-wisdom which wants experience.—*Sir P. Sidney.*

EXPERIENCE.—No man was ever so completely skilled in the conduct of life, as not to receive new information from age and experience.—*Terence.*

EXPERIENCE.—Experience keeps a dear school; but fools will learn in no other, and scarce in that; for it is true, we may give advice, but we cannot give conduct. However, they that will not be counselled, cannot be helped, and if you will not hear reason, she will surely rap your knuckles. —*Franklin.*

EXTRAVAGANCE.—Laws cannot prevent extravagance; and perhaps it is not always an evil to the public. A shilling spent idly by a fool may be picked up by a wiser person, who knows better what to do with it; it is, therefore, not lost.—*Franklin.*

EXTREMES.—Extremes meet in almost everything: it is hard to tell whether the statesman at the top of the world, or the ploughman at the bottom, labors hardest.

EYE.—That fine part of our constitution, the eye, seems as much the receptacle and seat of our passions, appetites, and inclinations, as the mind itself; and at least it is the outward portal to introduce them to the house within, or rather the common thoroughfare to let our affections pass in and out. Love, anger, pride, and avarice, all visibly move in those little orbs.—*Spectator.*

F.

FABLES.—The virtue which we gather from a fable or an allegory, is like the health we get by hunting; as we are engaged in an agreeable pursuit that draws us on with pleasure, and makes us insensible of the fatigues that accompany it.—*Addison.*

FAILINGS.—The finest composition of human nature, as well as the finest china, may have flaws in it, though the pattern may be of the highest value.

FAILINGS OF THE GOOD.—Such is the force of envy and ill-nature, that the failings of good men are more published to the world than their good deeds; and that one fault of a deserving man, shall meet with more reproaches than all his virtues will with praise.

FAITH.—Faith is a certain image of eternity. All things are present to it—things past, and things to come. Faith converses with angels, and antedates the hymns of glory. Every man that hath this grace, is as certain there are glories for him, if he perseveres in duty, as if he had heard and sung the blessed thanksgiving song for the blessed sentence of doomsday.—*Jeremy Taylor.*

FAITH.—Faith is not only a means of obeying, but a principal act of obedience. It is not only a needful foundation—not only an altar on which to sacrifice, but it is a sacrifice itself, and perhaps, of all, the greatest. It is a submission of our understandings; an oblation of our idolized reason to God, which he requires so indispensably, that our whole will and affections, though seemingly a larger sacrifice, will not without it be received at his hands.—*Young.*

FAITH AND INCLINATION.—Naturally, men are prone to spin themselves a web of opinions out of their own brain, and to have a religion that may be called their own. Men are far readier to make themselves a faith, than to receive that which God hath formed to their hands; and they are far readier to receive a doctrine that tends to their carnal commodity, or honor, or delight, than one that tends to self-denial.—*Baxter.*

FAITH, JUSTIFICATION BY.—The Calvinistic people of Scotland, Switzerland, Holland, and New England, have been

more moral than the same classes among other nations. Those who preached faith, or in other words a pure mind, have always produced more popular virtue than those who preached good acts, or the mere regulation of outward works.—*Sir J. McIntosh.*

FAITH, ITS STANDARD.—The human mind is so mutable, that no individual can fix a standard of his own faith, much less can he commission another to establish one for him and his posterity. And this power would in no hands be so dangerous, as in those of the statesman or priest, who has the folly and presumption to think himself qualified to exercise it.—*Percival.*

FAITH AND UNBELIEF.—Faith makes all evil good to us, and all good better: unbelief makes all good evil, and all evil worse. Faith laughs at the shaking of the spear; unbelief trembles at the shaking of a leaf: unbelief starves the soul; faith finds food in famine, and a table in the wilderness. In the greatest danger, faith says, "I have a great God." When outward strength is broken, faith rests on the promises. In the midst of sorrow, faith draws the sting out of every trouble, and takes out the bitterness from every affliction.

FAITH AND WORKS.—Faith and works are as necessary to our spiritual life as Christians, as soul and body are to our life as men; for faith is the soul of religion, and works, the body.—*Colton.*

FALSEHOOD.—Some men relate what they think, as what they know; some men of confused memories, and habitual inaccuracy, ascribe to one man what belongs to another; and some talk on without thought or care. A few men are sufficient to broach falsehoods, which are afterwards innocently diffused by successive relaters.—*Johnson.*

FALSEHOOD.—A liar begins with making falsehood appear

like truth, and ends with making truth itself appear like falsehood.—*Shenstone.*

FALSEHOOD, ITS RESULT.—The gain of lying is nothing else but not to be trusted of any, nor to be believed when we say the truth.—*Sir W. Raleigh.*

FALSEHOOD, ONE LEADS TO MANY.—He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.—*Pope.*

FALSEHOOD, VARIOUS IN FORM.—If falsehood had, like truth, but one face only, we should be upon better terms; for we should then take the contrary to what the liar says for certain truth; but the reverse of truth hath a hundred figures, and a field indefinite without bound or limit.—*Montaigne.*

FAME.—The way to fame, is like the way to heaven—through much tribulation.—*Sterne.*

FAME, COMMON.—Common fame is the only liar that deserveth to have some respect still reserved to it; though she telleth many an untruth, she often hits right, and most especially when she speaketh ill of men.—*Saville.*

FAME, ITS PURSUIT.—He that pursues fame with just claims, trusts his happiness to the winds; but he that endeavors after it by false merit, has to fear, not only the violence of the storm, but the leaks of his vessel. Though he should happen to keep above water for a time by the help of a soft breeze, and a calm sea, at the first gust he must inevitably founder, with this melancholy reflection, that if he would have been content with his natural station he might have escaped his calamity.—*Johnson.*

FAME, ITS PURSUIT.—There is not in the world so toilsome a trade as the pursuit of fame: life concludes before you have so much as sketched your work.—*Bruyere.*

FAME, LOVE OF, SEEN IN EPITAPHS.—That fame is the universal passion is by nothing more conspicuously discovered than by epitaphs. The generality of mankind are not content to sink ingloriously into the grave, but wish to be paid that tribute or panegyric after their deaths, which in many cases may not be due to the virtues of their lives. If the vanity of the departed has not been provident of monumental honors, the partiality of friends is eager to supply them.—*Kett.*

FAME, REASON FOR DESIRING.—The date of human life is too short to recompense the cares which attend the most private condition: therefore it is, that our souls are made, as it were, too big for it; and extend themselves in the prospect of a longer existence, in good fame, and memory of worthy actions, after our decease.—*Steele.*

FANATICISM.—Of all things wisdom is the most terrified with epidemical fanaticism, because, of all enemies, it is that against which she is the least able to furnish any kind of resource.—*Burke.*

FANCY.—Fancy restrained may be compared to a fountain, which plays highest by diminishing the aperture.—*Goldsmith.*

FASHION.—Fashion is, for the most part, nothing but the ostentation of riches.—*Locke.*

FASTING.—Fasting is, at times, the best medicine; the means of removing incipient disease, and restoring to the body its usual healthful sensations. Howard and Franklin often fasted one day in the week; and Bonaparte, when his system was unstrung, omitted his wonted meal, and took exercise on horseback, as his only remedies.

FATHERS, USE MADE OF THE.—Some divines make the same use of fathers and councils, as our beaus do of their canes, not for support or defence, but mere ornament and show;

and cover themselves with fine cobweb distinctions, as gods did with a cloud.—*Tom Brown.*

FAULTS.—No one sees the wallet on his own back, though every one carries two packs, one before, stuffed with the faults of his neighbors; the other behind, filled with his own. —*Old Proverb.*

FAULTS.—We may mend our faults as easily as cover them.

FAULTS IN OTHERS.—People are commonly so employed in pointing out faults in those before them, as to forget that some behind may at the same time be descanting on their own.—*Dilwyn.*

FAULTS, OVERCOMING.—It is not so much the being exempt from faults, as the having overcome them, that is an advantage to us; it being with the follies of the mind as with the weeds of a field, which, if destroyed and consumed upon the place of their birth, enrich and improve it more than if none had ever sprung there.—*Pope.*

FAULT-FINDING.—The lowest people are generally the first to find fault with show or equipage; especially that of a person lately emerged from his obscurity. They never once consider that he is breaking the ice for themselves.—*Shenstone.*

FEAR.—Fear sometimes adds wings to the heels, and sometimes nails them to the ground, and fetters them from moving.—*Montaigne.*

FEAST, A FASHIONABLE.—When I behold a fashionable table set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes. Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon everything that comes in his way; not the smallest fruit or excrescence

of the earth, scarce a berry or a mushroom can escape him. —*Addison.*

FEASTING OF THE BODY.—He that feasts his body with banquets and delicate fare, and starves his soul for want of spiritual food, is like him that feasts his slave and starves his wife.

FEET, WET.—Wet feet are some of the most effective agents death has in the field. It has peopled more graves than all the gory engines of war. Those who neglect to keep their feet dry are suicides.—*Abernethy.*

FICTION.—Many works of fiction may be read with safety; some even with profit: but the constant familiarity, even with such as are not exceptionable in themselves, relaxes the mind, which needs hardening; dissolves the heart, which wants fortifying; stirs the imagination, which wants quieting; irritates the passions, which want calming; and, above all, disinclines and disqualifies for active virtues and for spiritual exercises. Though all these books may not be wicked, yet the habitual indulgence in such reading, is a silent mining mischief. Though there is no act, and no moment, in which any open assault on the mind is made, yet the constant habit performs the work of a mental atrophy—it produces all the symptoms of decay; and the danger is not less for being more gradual, and therefore less suspected.—*H. More.*

FIRMNESS AND PLIANCY.—The firm, without pliancy; and the pliant, without firmness; resemble vessels without water, and water without vessels.—*Lavater.*

FLATTERER, THE.—A flatterer is said to be a beast that biteth smiling. But it is hard to know them from friends, they are so obsequious and full of protestations; for as a wolf resembles a dog, so doth a flatterer a friend.—*Sir W. Raleigh.*

FLATTERERS.—Know that flatterers are the worst kind of traitors: for they will strengthen thy imperfections, encourage thee in all evils, correct thee in nothing, but so shadow and paint all thy vices and follies as thou shalt never, by their will, discern good from evil, or vice from virtue. And because all men are apt to flatter themselves, to entertain the additions of other men's praises is most perilous.—*Sir W. Raleigh—to his Son.*

FLATTERY.—Flattery is a sort of bad money to which our vanity gives currency.—*Locke.*

FLATTERY.—What a blot on the memory of Alexander, that he was so weak as to be pleased with his courtiers imitating his wry neck.—*Locke.*

FLATTERY.—Flattery, though a base coin, is the necessary pocket-money at court; where, by custom and consent, it has obtained such a currency, that it is no longer a fraudulent, but a legal payment.—*Chesterfield.*

FLATTERY, AGREEABLE.—To be flattered is grateful, even when we know that our praises are not believed by those who pronounce them; for they prove at least our power, and show that our favor is valued, since it is purchased by the meanness of falsehood.—*Johnson.*

FLATTERY, ENCOURAGED.—Such is the encouragement given to flattery, in the present times, that it is made to sit in the parlor, while honesty is turned out of doors. Flattery is never so agreeable as to our blind side: commend a fool for his wit, or a knave for his honesty, and they will receive you into their bosom.—*Fielding.*

FLATTERY, ILL-MANNERED.—Nothing is so great an instance of ill-manners as flattery. If you flatter all the company, you please none; if you flatter only one or two, you affront the rest.—*Swift.*

FLATTERY, INDIRECT.—There is an oblique way of reproof, which takes off the sharpness of it; and an address in flattery, which makes it agreeable, though never so gross: but of all flatterers, the most skilful is he who can do what you like, without saying anything which argues he does it for your sake.—*Pope.*

FLATTERY, ITS INFLUENCE.—Flattery corrupts both the receiver and the giver; and adulation is not of more service to the people than to kings.—*Burke.*

FLATTERY, OF DIFFERENT KINDS.—Deference before company is the genteelest kind of flattery. The flattery of epistles affects one less, as they cannot be shown without an appearance of vanity. Flattery of the verbal kind is gross. In short, applause is of too coarse a nature to be swallowed in the gross, though the extract or tincture be ever so agreeable.—*Shenstone.*

FLATTERY OF THE DYING.—A death-bed flattery is the worst of treacheries. Ceremonies of mode and compliment are mightily out of season, when life and salvation come to be at stake.—*Sir R. L'Estrange.*

FOLLY.—Folly consists in drawing of false conclusions from just principles, by which it is distinguished by madness, which draws just conclusions from false principles.—*Locke.*

FOOLS.—Fools are very often united in the strictest intimacies, as the lighter kinds of woods are the most closely glued together.—*Shenstone.*

FOOLS AND WISE MEN.—To pursue trifles is the lot of humanity; and whether we bustle in a pantomime, or strut at a coronation; whether we shout at a bonfire, or harangue in a senate-house; whatever object we follow, it will at last surely conduct us to futility and disappointment. The wise

bustle and laugh as they walk in the pageant, but fools bustle and are important; and this, probably, is all the difference between them.—*Goldsmith.*

FOOLS, LEARNED.—Fools with bookish knowledge, are children with edged weapons; they hurt themselves, and put others in pain.—The half-learned, is more dangerous than the simpleton.—*Zimmerman.*

FOOLS, THE GREATEST.—The greatest of fools is he who imposes on himself, and in his greatest concern thinks certainly he *knows* that which he has least studied, and of which he is most profoundly ignorant.—*Shaftesbury.*

FOREBODINGS.—Half our forebodings of our neighbors, are but our wishes, which we are ashamed to utter in any other form.—*L. E. Landon.*

FORGIVENESS.—He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Lord Herbert.*

FORGIVENESS.—Forgiveness is the most necessary and proper work of every man; for, though, when I do not a just thing, or a charitable, or a wise, another man may do it for me, yet no man can forgive my enemy but myself.—*Lord Herbert.*

FORGIVENESS.—A more glorious victory cannot be gained over another man, than this, that when the injury began on his part, the kindness should begin on ours.—*Tillotson.*

FORGIVENESS.—A wise man will make haste to forgive, because he knows the full value of time, and will not suffer it to pass away in unnecessary pain.—*Rambler.*

FORGIVENESS.—A brave man thinks no one his superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving it.—*Pope.*

FORGIVENESS.—There is a manner of forgiveness so divine, that you are ready to embrace the offender for having called it forth.—*Lavater.*

FORGIVENESS AFFORDS HAPPINESS.—It has been a maxim with me to admit of an easy reconciliation with a person, whose offence proceeded from no depravity of heart; but where I was convinced it did so, to forego, for my own sake, all opportunities of revenge; to forget the persons of my enemies as much as I was able, and to call to remembrance, in their place, the more pleasing idea of my friends. I am convinced that I have derived no small share of happiness from this principle.—*Shenstone.*

FORGIVENESS, HARD TO THE PROUD.—It is hard for a haughty man ever to forgive one that has caught him in a fault, and whom he knows has reason to complain of him: his resentment never subsides till he has regained the advantage he has lost, and found means to make the other do him equal wrong.—*Bruyere.*

FORTUNE.—The way of fortune is like the milky-way in the sky; which is a meeting or knot of a number of small stars, not seen asunder, but giving light together: so are there a number of little and scarce discerned virtues, or rather faculties and customs, that make men fortunate.—*Lord Bacon.*

FORTUNE.—Ovid finely compares a broken fortune to a falling column; the lower it sinks, the greater weight it is obliged to sustain. Thus, when a man's circumstances are such, that he has no occasion to borrow, he finds numbers willing to lend him; but should his wants be such, that he sues for a trifle, it is two to one whether he may be trusted with the smallest sum.—*Goldsmith.*

FORTUNE.—Fortune is like the market, where many times,

if you can stay a little, the price will fall; and, again, it is sometimes like a Sibyl's offer, which at first offereth the commodity at full, then consumeth part and part, and still holdeth up the price.—*Lord Bacon.*

FORTUNE, CHANGING.—The wheel of fortune turns incessantly round, and who can say within himself, I shall to-day be uppermost.—*Confucius.*

FORTUNE, ITS ORIGIN.—Every man is the maker of his own fortune; and what is very odd to consider, he must in some measure be the trumpeter of his own fame: not that men are to be tolerated who directly praise themselves; but they are to be endured with a sort of defensive eloquence, by which they shall be always capable of expressing the rules and arts whereby they govern themselves.—*Tatler.*

FORTUNE, ITS ORIGIN.—Fortune is ever seen accompanying industry, and is as often trundling in a wheelbarrow as lolling in a coach and six.—*Goldsmith.*

FORTUNE, SUPERIORITY TO.—May I always have a heart superior, with economy suitable, to my fortune.—*Shenstone.*

FORTUNE UNCERTAIN.—So quickly sometimes has the wheel turned round, that many a man has lived to enjoy the benefit of that charity which his own piety projected.—*Sterne.*

FREEDOM.—A man that loves his own fireside, and can govern his house without falling by the ears with his neighbors, or engaging in suits at law, is as free as a Duke of Venice.—*Montaigne.*

FREE-THINKERS.—Some sciolists have discovered a short path to celebrity. Having heard that it is vastly silly to believe *everything*, they take for granted that it must be vastly wise to believe *nothing*. They therefore set up for free-

thinkers, though their only stock in trade is, that they are free from thinking. It is not safe to contemn them, nor very easy to convince them, since no persons make so large a demand against the reason of others, as those who have none of their own; just as a highwayman will take greater liberties with our purse, than our banker.—*Colton.*

FREE-THINKERS.—Nothing can be plainer, than that ignorance and vice are two ingredients absolutely necessary in the composition of free-thinkers, who, in propriety of speech, are no thinkers at all.—*Swift.*

FREE-THINKING.—Free-living leads to free-thinking; and free-thinking to free-living.

FRIENDS.—A friend should be one in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and its sincerity.

FRIENDS.—The lightsome countenance of a friend, giveth such an inward decking to the house where it lodgeth, as proudest palaces have cause to envy the gilding.—*Sir P. Sidney.*

FRIENDS.—If thy friends be of better quality than thyself, thou mayst be sure of two things: the first, that they will be more careful to keep thy counsel, because they have more to lose than thou hast; the second, they will esteem thee for thyself, and not for that which thou dost possess.—*Sir W. Raleigh—to his Son.*

FRIENDS, HOW TO LIVE WITH.—It is best to live as friends, with those in time, with whom we would be to all eternity.—*Fuller.*

FRIENDS, HOW TO SELECT.—There is nothing more becoming any wise man, than to make choice of friends, for by them thou shalt be judged what thou art: let them therefore

be wise and virtuous, and none of those that follow thee for gain; but make election rather of thy betters, than thy inferiors, shunning always such as are poor and needy; for if thou givest twenty gifts, and refuse to do the like but once, all that thou hast done will be lost, and such men will become thy mortal enemies.—*Sir W. Raleigh—to his Son.*

FRIENDS, OLD, BEST.—Old friends are best. King James used to call for his old shoes; they were easiest for his feet. —*Selden.*

FRIENDS, WEAK.—Those friends are weak and worthless, that will not use the privilege of friendship, in admonishing their friends with freedom and confidence, as well of their errors as of their danger.—*Bacon.*

FRIENDS, WHO ARE.—Thou mayst be sure that he that will in private tell thee of thy faults, is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir W. Raleigh.*

FRIENDSHIP.—A faithful and true friend, is a living treasure, inestimable in possession, and deeply to be lamented when gone. Nothing is more common than to talk of a friend; nothing more difficult than to find one; nothing more rare than to improve by one as we ought.

FRIENDSHIP.—Friendship improves happiness, and abates misery, by doubling our joy, and dividing our grief.—*Addison.*

FRIENDSHIP.—He that has no friend, and no enemy, is one of the vulgar; and without talents, powers, or energy.—*Lavater.*

FRIENDSHIP.—Be not the fourth friend of him who had three before and lost them.—*Lavater.*

FRIENDSHIP.—Be careful to make friendship the child, and not the father of virtue: for many strongly knit minds are rather good friends than good men; so, although they do not like the evil their friend does, yet they like him who does the evil; and though no counsellors of the offence, they yet protect the offender.—*Sir P. Sidney.*

FRIENDSHIP, A LIMIT TO ITS OBLIGATION.—No one can lay himself under obligation to do a wrong thing. Pericles, when one of his friends asked his services in an unjust cause, excused himself, saying, "I am a friend only as far as the altar."—*Fuller.*

FRIENDSHIP AND FREEDOM.—There can be no friendship where there is no freedom.—*Penn.*

FRIENDSHIP, CONSISTENT WITH FRAILTIES.—All men have their frailties; and whoever looks for a friend without imperfections, will never find what he seeks. We love ourselves notwithstanding our faults, and we ought to love our friends in like manner.—*Cyrus.*

FRIENDSHIP, FALSE.—False friendship, like the ivy, decays and ruins the walls it embraces; but true friendship gives new life and animation to the object it supports.—*Burton.*

FRIENDSHIP, ITS ELEMENTS.—Friendship is compounded of all those soft ingredients which can insinuate themselves and slide insensibly into the nature and temper of men of the most different constitutions, as well as of those strong and active spirits which can make their way into perverse and obstinate dispositions; and because discretion is always predominant in it, it works and prevails least upon fools. Wicked men are often reformed by it, weak men seldom.—*Clarendon.*

FRIENDSHIP, ITS FIRST PRINCIPLES.—Love and esteem are the first principles of friendship, which always is imperfect where either of these two is wanting.—*Budgell.*

FRIENDSHIP, REAL, FORMED EARLY.—Though judgment must collect the materials of the goodly structure of friendship, it is affection that gives the cement; and passion as well as reason should concur in forming a firm and lasting coalition. Hence, perhaps, it is, that not only the most powerful, but the most lasting friendships are usually the produce of the early season of our lives, when we are most susceptible of the warm and affectionate impressions. The connections into which we enter into any after period, decrease in strength, as our passions abate in heat; and there is not, I believe, a single instance of a vigorous friendship that ever struck root in a bosom chilled by years.—*Fitzosborne's Letters.*

FRIENDSHIPS, TO BE RENEWED.—If a man does not make new acquaintances as he passes through life, he will soon find himself left alone. A man should keep his friendships in constant repair.—*Johnson.*

FRIENDSHIPS, UNFAITHFUL.—Those who in the common course of the world will call themselves your friends; or whom, according to the common notions of friendship, you may probably think such, will never tell you of your faults, still less of your weaknesses. But on the contrary, more desirous to make you their friend, than to prove themselves yours, they will flatter both, and, in truth, not be sorry for either. Interiorly, most people enjoy the inferiority of their best friends.—*Chesterfield.*

FRUGALITY.—Frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberty. He that is extravagant will quickly become poor, and poverty will enforce dependence, and invite corruption. It will almost always produce a passive compliance with the wickedness of others, and there are few who do not learn by degrees to practise those crimes which they cease to censure.—*Johnson.*

FRUGALITY.—Frugality is founded on the principle, that all riches have limits.—*Burke.*

FRUGALITY.—It appears evident that frugality is necessary even to complete the pleasure of expense; for it may be generally remarked of those who squander what they know their fortune not sufficient to allow, that in their most jovial expense, there always breaks out some proof of discontent and impatience; they either scatter with a kind of wild desperation and affected lavishness, as criminals brave the gallows when they cannot escape it, or pay their money with a peevish anxiety, and endeavor at once to spend idly, and to save meanly; having neither firmness to deny their passions, nor courage to gratify them, they murmur at their own enjoyments, and poison the bowl of pleasure by reflection on the cost.—*Johnson.*

FRUGALITY, PUBLIC.—If frugality were established in the state, if our expenses were laid out rather in the necessaries than the superfluities of life, there might be fewer wants, and even fewer pleasures, but infinitely more happiness. The rich and the great would be better able to satisfy their creditors; they would be better able to marry their children; and instead of one marriage at present, there might be two, if such regulations took place.—*Goldsmith.*

FRUGALITY, SYSTEMATIC.—He seldom lives frugally, who lives by chance. Hope is always liberal, and they that trust her promises, make little scruple of revelling to-day, on the profits of to-morrow.—*Johnson.*

FUTURE, THE.—Everything that looks to the future, elevates human nature; for never is life so low, or so little, as when occupied with the present.—*Landon.*

FUTURE, THE, ANXIETY FOR.—Many philosophers imagine that the elements themselves may be in time exhausted; that the sun, by shining long, will effuse all its light; and that,

by the continual waste of aqueous particles, the whole earth will at last become a sandy desert. I would not advise my readers to disturb themselves by contriving how they shall live without light and water. For the days of universal thirst and perpetual darkness are at a great distance. The ocean and the sun will last our time, and we may leave posterity to shift for themselves.—*Johnson.*

FUTURE, THE, TO BE CONSIDERED.—Planters of trees ought to encourage themselves, by considering all future time as present; indeed, such consideration would be a useful principle to all men in their conduct of life, as it respects both this world and the next.—*Bishop Watson.*

G.

GAIETY.—Gaiety is not a proof that the heart is at ease, for often in the midst of laughter the heart is sad.—*De Genlis.*

GAIETY OF THE WICKED.—The gaiety of the wicked, is like the flowery surface of Mount Ætna, beneath which materials are gathering for an eruption that will one day reduce all its beauties to ruin and desolation.

GAMBLING.—I look upon every man as a suicide from the moment he takes the dice-box desperately in his hand, and all that follows in his career from that fatal time is only sharpening the dagger before he strikes it to his heart.—*Cumberland.*

GENEROSITY.—Generosity, wrong placed, becometh a vice; a princely mind will undo a private family.—*Fuller.*

GENEROSITY.—True generosity does not consist in obeying every impulse of humanity, in following blind passion for our

guide, and impairing our circumstances by present benefactions, so as to render us incapable of future ones.—*Goldsmith.*

GENEROSITY AND COURTESY.—As the sword of the best tempered metal is most flexible; so the truly generous are most pliant and courteous in their behavior to their inferiors.—*Fuller.*

GENEROSITY AND JUSTICE.—The generous who is always just, and the just who is always generous, may, unannounced, approach the throne of heaven.—*Lavater.*

GENIUS.—Genius is supposed to be a power of producing excellencies, which are out of the reach of the rules of art; a power which no precepts can teach, and which no industry can acquire.—*Sir Joshua Reynolds.*

GENIUS.—A man's genius is always, in the beginning of life, as much unknown to himself as to others; and it is only after frequent trials, attended with success, that he dares think himself equal to those undertakings in which those who have succeeded have fixed the admiration of mankind.—*Hume.*

GENIUS AND MONEY.—The proverb ought to run, "A fool and his words are soon parted; a man of genius and his money."—*Shenstone.*

GENIUS, IN DEBATE.—There is nothing displays a genius (I mean a quickness of genius) more than a dispute; as two diamonds, encountering, contribute to each other's lustre. But, perhaps, the odds is much against the man of taste, in this particular.—*Shenstone.*

GENIUS, ORDINARY.—We meet with few utterly dull and stupid souls; the sublime and transcendent are still fewer; the generality of mankind stand between these two extremes:

the interval is filled with multitudes of ordinary geniuses, but all very useful, and the ornaments and supports of the commonwealth: these produce the agreeable and the profitable; these are conversant in commerce, finances, war, navigation, arts, trades, society, and conversation.—*Bruyere.*

GENIUS, UNCULTIVATED.—The richest genius, like the most fertile soil, when uncultivated, shoots up into the rankest weeds; and instead of vines and olives for the pleasure and use of man, produces to its slothful owner, the most abundant crop of poisons.—*Hume.*

GENTLEMAN, THE.—Education begins the gentleman, but reading, good company and education must finish him.—*Locke.*

GENTLEMAN, THE TRUE.—Whoever is open, loyal, true; of humane and affable demeanor; honorable himself, and in his judgment of others; faithful to his word as to law, and faithful alike to God and man—such a man is a true gentleman.

GIFTS.—To reveal its complacence by gifts, is one of the native dialects of love.—*Sigourney.*

GIVING.—We should give as we would receive, cheerfully, quickly, and without hesitation; for there is no grace in a benefit that sticks to the fingers.—*Seneca.*

GIVING TO THE POOR.—People do not care to give alms without some security for their money; and a wooden leg or a withered arm is a sort of draft upon heaven for those who choose to have their money placed to account there.—*Mackenzie.*

GLORY, TRUE.—True glory consists in doing what deserves to be written; in writing what deserves to be read; and in so living as to make the world happier and better for our living in it.—*Pliny.*

GLUTTONY.—Gluttony is the source of all our infirmities, and the fountain of all our diseases. As a lamp is choked by a superabundance of oil, a fire extinguished by excess of fuel, so is the natural health of the body destroyed by intemperate diet.—*Burton.*

GOD.—God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

GOD, HIS DISPENSATIONS.—In all his dispensations God is at work for our good. In prosperity he tries our gratitude; in mediocrity, our contentment; in misfortune, our submission; in darkness, our faith; under temptation, our steadfastness; and at all times our obedience and trust in him.

GOD, HIS PLACE.—We should give God the same place in our hearts that he holds in the universe.

GOD, HIS SUFFICIENCY.—If in the day of sorrow we own God's presence in the cloud, we shall find him also in the pillar of fire, brightening and cheering our way as the night comes on.

GOD IN ALL THINGS.—If we have God in all things while they are ours, we shall have all things in God when they are taken away.

GOD SOUGHT AND FOUND.—God is great, and therefore he will be sought: he is good, and therefore he will be found.

GOOD AND DISAGREEABLE.—To be good and disagreeable, is high treason against the royalty of virtue.—*H. More.*

GOOD AND EVIL.—The Pythagoreans make good to be certain and finite, and evil, infinite and uncertain; there are a thousand ways to miss the white, there is only one to hit it. —*Montaigne.*

GOOD-BREEDING.—Good-breeding is the art of showing men, by external signs, the internal regard we have for them. It arises from good sense, improved by conversing with good company.—*Cato.*

GOOD-BREEDING.—Good-breeding is benevolence in trifles, or the preference of others to ourselves in the daily occurrences of life.—*Lord Chatham.*

GOOD-BREEDING.—Good qualities are the substantial riches of the mind; but it is good-breeding that sets them off to advantage.—*Locke.*

GOOD-BREEDING.—One principal point of good-breeding is to suit our behavior to the three several degrees of men—our superiors, our equals, and those below us.—*Swift.*

GOOD-BREEDING.—Good-breeding is the result of much good sense, some good-nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them.—*Chesterfield.*

GOOD-BREEDING.—A man endowed with great perfections, without good-breeding, is like one who has his pockets full of gold, but always wants change for his ordinary occasions. —*Steele.*

GOOD-BREEDING.—Good-breeding is as necessary a quality in conversation, to accomplish all the rest, as grace in motion and dancing.—*Sir W. Temple.*

GOOD-BREEDING.—The scholar, without good-breeding, is a pedant; the philosopher, a cynic; the soldier, a brute; and every man disagreeable.—*Chesterfield.*

GOOD AND ILL-BREEDING.—A man's own good-breeding is the best security against other people's ill-manners. It carries along with it a dignity that is respected by the most

petulant. Ill-breeding invites and authorizes the familiarity of the most timid. No man ever said a pert thing to the Duke of Marlborough. No man ever said a civil one (though many a flattering one) to Sir Robert Walpole.—*Chesterfield.*

GOOD-BREEDING, ITS EFFECT.—Among well-bred people, a mutual deference is affected; contempt of others disguised; authority concealed; attention given to each in his turn; and an easy stream of conversation maintained, without vehemence, without interruption, without eagerness for victory, and without any airs of superiority.—*Hume.*

GOOD COUNSEL.—Good counsels observed are chains to grace, which neglected, prove halters to strange undutiful children.—*Fuller.*

GOOD, DOING, TO OTHERS.—He that does good to another man, does also good to himself; not only in the consequence, but in the very act of doing it; for the conscience of well-doing is an ample reward.—*Seneca.*

GOOD FEELING.—The current of tenderness widens as it proceeds; and two men imperceptibly find their hearts filled with good nature for each other, when they were at first only in pursuit of mirth or relaxation.—*Goldsmith.*

GOOD HUMOR.—Some people are commended for a giddy kind of good humor, which is as much a virtue as drunkenness.—*Pope.*

GOOD IN OTHERS.—Human nature is not so much depraved as to hinder us from respecting goodness in others, though we ourselves want it. This is the reason why we are so much charmed with the pretty prattle of children, and even the expressions of pleasure or uneasiness in some part of the brute creation. They are without artifice or malice; and

we love truth too well to resist the charms of sincerity.—*Steele.*

GOOD JUDGMENT.—The most necessary talent in a man of conversation, which is what we ordinarily intend by a fine gentleman, is a good judgment. He that has this in perfection is master of his companion, without letting him see it; and has the same advantage over men of any other qualifications whatsoever, as one that can see would have over a blind man of ten times his strength.—*Steele.*

GOOD NATURE.—Angry and choleric men are as ungrateful and unsociable as thunder and lightning, being in themselves all storm and tempests; but quiet and easy natures are like fair weather, welcome to all, and acceptable to all men; they gather together what the other disperses, and reconcile all whom the other incenses: as they have the good will and the good wishes of all other men, so they have the full possession of themselves, have all their own thoughts at peace, and enjoy quiet and ease in their own fortunes, how strait soever; whereas the other neither love, nor are beloved, and make war the more fainly upon others, because they have no peace within themselves; and though they are very ill company to everybody else, they are worst of all to themselves, which is a punishment that nature hath provided for them who delight in being vexatious and uneasy to others. —*Clarendon.*

GOOD NATURE.—A shrewd observer once said, that in walking the streets of a slippery morning, one might see where the good-natured people lived, by the ashes thrown on the ice before the doors.—*Franklin.*

GOOD NATURE.—Good nature is the very air of a good mind; the sign of a large and generous soul, and the peculiar soil in which virtue prospers.—*Goodman.*

GOODNESS.—We may be as good as we please, if we please to be good.—*Barrow.*

GOODNESS.—He that is a good man, is three quarters of his way towards the being a good Christian, wheresoever he lives, or whatsoever he is called.—*South.*

GOODNESS AND MALICE.—In doing good, we are generally cold, and languid, and sluggish; and of all things afraid of being too much in the right. But the works of malice and injustice are quite in another style. They are finished with a bold masterly hand; touched as they are with the spirit of those vehement passions that call forth all our energies, whenever we oppress and persecute.—*Burke.*

GOODNESS TO OTHERS.—He is good that does good to others. If he suffers for the good he does, he is better still; and if he suffers from them, to whom he did good, he is arrived to that height of goodness, that nothing but an increase of his sufferings can add to it; if it proves his death, his virtue is at its summit; it is heroism complete.—*Bruyere.*

GOOD QUALITIES.—I have known some men possessed of good qualities which were very serviceable to others, but useless to themselves; like a sun-dial on the front of a house, to inform the neighbors and passengers, but not the owner within.—*Swift.*

GOOD SENSE.—Good sense is the same in all ages; and course of time rather improves nature, than impairs her. What has been, may be again; another Homer and another Virgil may possibly arise from those very causes which produced the first: though it would be impudence to affirm that any such have yet appeared.—*Dryden.*

GOOD SENSE.—The figure which a man makes in life, the reception which he meets with in company, the esteem paid

him by his acquaintance—all these advantages depend as much upon his good sense and judgment, as upon any other part of his character. Had a man the best intentions in the world, and were the farthest removed from all injustice and violence, he would never be able to make himself be much regarded, without a moderate share, at least, of parts and understanding.—*Hume.*

GOOD SENSE AND GOOD NATURE.—Good sense and good nature are never separated, though the ignorant world has thought otherwise. Good nature, by which I mean beneficence and candor, is the product of right reason; which of necessity will give allowance to the failings of others, by considering that there is nothing perfect in mankind; and by distinguishing that which comes nearest to excellency, though not absolutely free from faults, will certainly produce a candor in the judge.—*Dryden.*

GOOD WILL.—Good will, like a good name, is got by many actions, and lost by one.—*Jeffrey.*

GOSSIPPING.—There are a set of malicious, prating, prudent gossips, both male and female, who murder characters to kill time: and will rob a young fellow of his good name before he has years to know the value of it.—*Sheridan.*

GOVERNMENT.—Men well governed should seek after no other liberty, for there can be no greater liberty than a good government: the truth is, the easiness of the government has made some so wanton as to kick against it; our own historians write, that most of our kings have been unthankfully used.—*Sir W. Raleigh.*

GOVERNMENT.—They that govern most make least noise. You see when they row in a barge, they that do drudgery work, slash, and puff, and sweat; but he that governs, sits quietly at the stern, and scarce is seen to stir.—*Selden.*

GOVERNMENT.—No government ought to own that it exists for the purpose of checking the prosperity of its people, or that there is such a principle involved in its policy.—*Burke.*

GRACE AND GOODNESS.—Let grace and goodness be the principal loadstone of thy affections. For love which hath ends, will have an end; whereas that which is founded on true virtue, will always continue.—*Dryden.*

GRACES, CHRISTIAN.—The Christian graces are like perfumes, the more they are pressed, the sweeter they smell; like stars that shine brightest in the dark; like trees which, the more they are shaken, the deeper root they take, and the more fruit they bear.

GRACES, THE TRUE.—As amber attracts a straw, so does beauty admiration, which only lasts while the warmth continues: but virtue, wisdom, goodness, and real worth, like the loadstone, never lose their power. These are the true graces, which, as Homer feigns, are linked and tied hand in hand because it is by their influence that human hearts are so firmly united to each other.—*Burton.*

GRATITUDE.—Gratitude is the memory of the heart.

GRATITUDE.—Epicurus says 'gratitude is a virtue that has commonly profit annexed to it.' And where is the virtue, say I, that has not? But still the virtue is to be valued for itself, and not for the profit that attends it.—*Seneca.*

GRATITUDE TO GOD.—We can be thankful to a friend for a few acres, or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health, and reason, we look upon ourselves as under no obligation.—*Seneca.*

GRAVE, THE.—The grave is the common treasury to which we must all be taxed.—*Burke.*

GRAVE, THE, AND CHANCERY.—There are two things from which a man never comes forth, when he has once entered them; one is the grave, and the other the court of Chancery.

GRAVE, THE, AND DEATH.—The ancients feared death; we, thanks to Christianity, fear only dying.—*Guesses at Truth.*

GREAT MEN.—Such is the destiny of great men, that their superior genius always exposes them to be the butt of the envenomed darts of calumny and envy.—*Voltaire.*

GREAT MEN.—You are not yet a great man, because you are railed at by the little, and esteemed by some great characters; then only you deserve that name when the cavils of the insignificant, and the esteem of the great, keep you at equal distance from pride and despondence, invigorate your courage, and add to your humility.—*Lavater.*

GREAT MEN.—Men in great place are thrice servants; servants of the sovereign or state, servants of fame, and servants of business; so as they have no freedom, neither in their persons, nor in their actions, nor in their times.—*Lord Bacon.*

GREATNESS.—The greatest man is he, who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; and whose reliance on truth, on virtue, and on God, is most unfaltering.—*Channing.*

GREATNESS.—He only is great who has the habits of greatness; who, after performing what none in ten thousand could accomplish, passes on like Samson, and "tells neither father nor mother of it."—*Lavater.*

GREATNESS.—The true test of a great man—that, at least,

which must secure his place among the highest order of great men, is, his having been in advance of his age.—*Brougham.*

GREATNESS AND GLORY.—A contemplation of God's works, a generous concern for the good of mankind, and the unfeigned exercise of humility only, denominate men great and glorious.—*Addison.*

GREATNESS, LITTLE.—There is scarce a village in Europe, and not one university, that is not thus furnished with its little great men. The head of a petty corporation, who opposes the designs of a prince who would tyrannically force his subjects to save their best clothes for Sundays; the puny pedant who finds one undiscovered property in the polype, or describes an unheeded process in the skeleton of a mole, and whose mind, like his microscope, perceives nature only in detail; the rhymer, who makes smooth verses, and paints to our imagination, when he should only speak to our hearts; all equally fancy themselves walking forward to immortality, and desire the crowd behind them to look on. The crowd takes them at their word. Patriot, philosopher, and poet, are shouted in their train. "Where was there ever so much merit seen? No times so important as our own; ages, yet unborn, shall gaze with wonder and applause!" To such music, the important pigmy moves forward, bustling and swelling, and aptly compared to a puddle in a storm.—*Goldsmith.*

GRIEF.—Bion seeing a person who was tearing the hair off his head for sorrow, said, "Does this man think that baldness is a remedy for grief?"

GUIDES, THE THREE BEST.—A sound head, an honest heart, and an humble spirit, are the three best guides, through time, and to eternity.

GYMNASTICS.—Gymnastics open the chest, exercise the limbs, and give a man all the pleasure of boxing, without the

blows. I could wish that several learned men would lay out that time which they employ in controversies and disputes about nothing, in this method of fighting with their own shadows. It might conduce very much to evaporate the spleen, which makes them uneasy to the public as well as to themselves.—*Addison.*

H.

HABIT.—Habit or custom, like a complex mathematical scheme, flows from a point, insensibly becomes a line, and unhappily (in that which is evil), it may become a curve.—*Robinson.*

HABIT.—Habits are to the soul, what the veins and arteries are to the blood, the courses in which it moves.—*H. Bushnell.*

HABIT.—Habit, if not resisted, soon becomes necessity.—*Augustine.*

HABIT.—I trust everything, under God, to habit, upon which, in all ages, the lawgiver, as well as the schoolmaster, has mainly placed his reliance; habit which makes everything easy, and casts all difficulties upon the deviation from the wonted course. Make sobriety a habit, and intemperance will be hateful and hard; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child grown an adult, as the most atrocious crimes are to any of your lordships. Give a child the habit of sacredly regarding the truth—of carefully respecting the property of others—of scrupulously abstaining from all acts of improvidence which can involve him in distress, and he will just as likely think of rushing into the element in which he cannot breathe, as of lying, or cheating, or stealing.—*Lord Brougham.*

HABIT, THE AID IT RENDERS TO VIRTUE.—Never did any soul do good, but it came readier to do the same again, with more enjoyment. Never was love, or gratitude, or bounty practised but with increasing joy, which made the practiser still more in love with the fair act.—*Shaftesbury.*

HABIT, THE MISERY OF AN EVIL.—If we wish to know who is the most degraded and the most wretched of human beings, look for a man who has practised a vice so long that he curses it and clings to it: that he pursues it because he feels a great law of his nature driving him on towards it; but reaching it, knows that it will gnaw his heart, and make him roll himself in the dust with anguish.

HABITS.—Habits, though in their commencement like the filmy line of the spider, trembling at every breeze, may, in the end, prove as links of tempered steel, binding a deathless being to eternal felicity or woe.—*Sigourney.*

HABITS.—There are habits, not only of drinking, swearing. and lying, and of some other things which are commonly acknowledged to be habits, but of every modification of action, speech, and thought. Man is a bundle of habits. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgment occurring, or of yielding to the first impulses of passion: of extending our views to the future, or of resting upon the present; of apprehending, methodizing, reasoning; of indolence, dilatoriness; of vanity, self-conceit, melancholy, partiality; of fretfulness, suspicion, captiousness, censoriousness; of pride, ambition, covetousness; of overreaching, intriguing, projecting: in a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature.—*Paley.*

HABITS, A FEARFUL PRINCIPLE CONCERNING.—There is one feature in the law of habit so important, and so uniformly

sure in its operation, as to call for the notice and remembrance of all. It is this: our power of passive sensation is weakened by the repetition of impressions, just as certainly as our active propensities are strengthened by the repetition of actions.

HABITS IN CHILDREN.—In early childhood, you may lay the foundation of poverty or riches, industry or idleness, good or evil, by the habits to which you train your children. Teach them right habits then, and their future life is safe.

HAPPINESS.—Man courts happiness in a thousand shapes; and the faster he follows it, the swifter it flies from him. Almost everything promiseth happiness to us at a distance, such a step of honor, such a pitch of estate, such a fortune or match for a child: but when we come nearer to it, either we fall short of it, or it falls short of our expectation; and it is hard to say which of these is the greatest disappointment. Our hopes are usually bigger than the enjoyment can satisfy; and an evil long feared, besides that it may never come, is many times more painful and troublesome than the evil itself when it comes.—*Tillotson.*

HAPPINESS.—Happiness is like the statue of Isis, whose veil no mortal ever raised.—*Landon.*

HAPPINESS.—If you cannot be happy in one way, be in another; and this facility of disposition wants but little aid from philosophy, for health and good humor are almost the whole affair. Many run about after felicity, like an absent man hunting for his hat, while it is in his hand or on his head.—*Sharp.*

HAPPINESS.—Men of the noblest dispositions think themselves happiest when others share their happiness with them. —*Taylor.*

HAPPINESS.—We take greater pains to persuade others

that we are happy, than in endeavoring to think so ourselves. —*Goldsmith.*

HAPPINESS AND MISERY.—I see in this world two heaps—one of happiness, and the other of misery. Now if I can take but the smallest bit from the second, and add it to the first, I carry a point. I should be glad indeed to do great things; but I will not neglect such little ones as this.—*John Newton.*

HAPPINESS AND WISDOM.—There is this difference between happiness and wisdom, that he that thinks himself the happiest man really is so; but he that thinks himself the wisest, is generally the greatest fool.—*Colton.*

HAPPINESS, DOMESTIC.—Nothing hinders the constant agreement of people who live together, but vanity and selfishness. Let the spirit of humility and benevolence prevail, and discord and disagreement would be banished from the household.

HAPPINESS, DOMESTIC.—Six things are requisite to create a "happy home," Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.—*Hamilton.*

HAPPINESS, FALSE.—False happiness is like false money, it passes for a time as well as the true, and serves some ordinary occasions; but when it is brought to the touch, we find the lightness and alloy, and feel the loss.—*Pope.*

HAPPINESS FOUND ONLY IN GOD.—There is nothing substantial and satisfactory but the *Supreme Good:* in it, the deeper we go, and the more largely we drink, the better and

happier we are; whereas, in outward acquirements, if we could attain to the summit and perfection of them, the very possession with the enjoyment palls.

HAPPINESS, ITS COMMUNICATION.—To communicate happiness is worthy the ambition of beings superior to man; for it is a first principle of action with the author of all existence. It was God that taught it as a virtue; and it is God that gives the example.—*Langhorne.*

HAPPINESS MADE UP OF LITTLE THINGS.—Pound St. Paul's church into atoms, and consider any single atom; it is, to be sure, good for nothing: but put all these atoms together, and you have St. Paul's church. So it is with human felicity, which is made up of many ingredients, each of which may be shown to be very insignificant.—*Johnson.*

HAPPINESS, THE ART OF.—The chief secret of comfort lies in not suffering trifles to vex us, and in prudently cultivating our undergrowth of small pleasures, since very few great ones, alas! are let on long leases.—*Sharp.*

HAPPINESS, TRUE AND FALSE.—True happiness is of a retired nature, and an enemy to pomp and noise; it arises, in the first place, from the enjoyment of one's self; and in the next, from the friendship and conversation of a few select companions: it loves shade and solitude, and naturally haunts groves and fountains, fields and meadows: in short, it feels everything it wants within itself, and receives no addition from multitudes of witnesses and spectators. On the contrary, false happiness loves to be in a crowd, and to draw the eyes of the world upon her. She does not receive any satisfaction from the applauses which she gives herself, but from the admiration which she raises in others. She flourishes in courts and palaces, theatres, and assemblies, and has no existence, but when she is looked upon.—*Addison.*

HAPPINESS, VARIOUS IN DEGREE.—That all who are happy are equally happy, is not true. A peasant and a philosopher may be equally satisfied, but not equally happy. Happiness consists in the multiplicity of agreeable consciousness. A peasant has not capacity for having equal happiness with a philosopher. A small drinking glass and a large one, may be equally full, but a large one holds more than the small.—*Johnson.*

HASTE.—Haste and rashness are storms and tempests, breaking and wrecking business, but nimbleness is a full, fair wind, blowing it with speed to the haven.—*Fuller.*

HEAD, THE, AND HEART.—The head truly enlightened will presently have a wonderful influence in purifying the heart; and the heart really affected with goodness will much conduce to the directing of the head.—*Sprat.*

HEAD, THE, AND HEART.—Such is man's unhappy condition, that though the weakness of the heart has a prevailing power over the strength of the head, yet the strength of the head has but small force against the weakness of the heart. —*Tatler.*

HEALTH.—A sound mind in a sound body, if the former be the glory of the latter, the latter is indispensable to the former.—*Edwards.*

HEALTH.—Regularity in the hours of rising and retiring, perseverance in exercise, adaptation of dress to the variations of climate, simple and nutritious aliment, and temperance in all things are necessary branches of the regimen of health.—*Sigourney.*

HEALTH.—If men gave three times as much attention as they now do to ventilation, ablution, and exercise in the open air, and only one third as much to eating, luxury, and late hours, the number of doctors, dentists, and apothecaries, and

the amount of neuralgia, dyspepsy, gout, fever, and consumption, would be changed in a corresponding ratio.

HEALTH.—Men that look no further than their outsides, think health an appurtenance unto life, and quarrel with their constitutions for being sick; but I that have examined the parts of man, and know upon what tender filaments that fabric hangs, do wonder that we are not always so; and considering the thousand doors that lead to death, do thank my God that we can die but once.—*Sir T. Brown.*

HEALTH AND MONEY.—There is this difference between the two temporal blessings—health and money; money is the most envied, but the least enjoyed: health is the most enjoyed, but the least envied: and this superiority of the latter is still more obvious, when we reflect that the poorest man would not part with health for money, but that the richest would gladly part with all his money for health.

HEALTH AND MONEY.—Health is certainly more valuable than money, because it is by health that money is procured; but thousands and millions are of small avail to alleviate the protracted tortures of the gout, to repair the broken organs of sense, or resuscitate the powers of digestion. Poverty is, indeed, an evil from which we naturally fly; but let us not run from one enemy to another, nor take shelter in the arms of sickness.—*Johnson.*

HEART, THE.—The heart never grows better by age; I fear rather worse; always harder. A young liar will be an old one; and a young knave will only be a greater knave as he grows older.—*Chesterfield.*

HEART, THE CORRUPTIONS OF THE.—I see it is much easier to pull up many weeds out of a garden, than one corruption out of the heart; and to procure a hundred flowers to adorn a knot, than one grace to beautify the soul. It is more nat-

ural to corrupt man to envy, than to imitate the spiritual excellencies of others.

HEART, THE WAYS OF.—The ways of the heart, like the ways of Providence, are mysterious.—*Ware.*

HEAVEN.—Heaven hath many tongues to talk of it, more eyes to behold it, but few hearts that rightly affect it.—*Bishop Hall.*

HEAVEN.—To that state all the pious on earth are tending. Heaven is attracting to itself whatever is congenial to its nature; is enriching itself by the spoils of the earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the objects and slaves of concupiscence; while everything which grace has prepared and beautified, shall be gathered and selected from the ruins of the world to adorn that eternal city "which hath no need of the sun or moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof."—*R. Hall.*

HEAVEN, ITS ATTRACTIONS.—My gems are falling away; but it is because God is making up his jewels.—*Wolfe.*

HEAVEN, RECOGNITION OF FRIENDS IN.—"Do you think we shall know each other in heaven?" said one friend to another. "Yes," was the answer. "Do you think we shall be greater fools there than here?"

HEAVEN UPON EARTH.—It is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.—*Lord Bacon.*

HEAVENS, TWO.—He that studies to know duty, and labors in all things to do it, will have two heavens—one of joy, peace, and comfort on earth, and the other of glory and happiness beyond the grave.

HEAVEN, WHAT WE SHALL FIND THERE.—In heaven shall be all the objects that the saints have set their hearts upon, and which, above all things, they loved while in this world; the things which met the approbation of their judgments, and captivated their affections, and drew away their souls from the most pleasant and dear of earthly objects. All the truly great and good, all the pure and holy and excellent from this world, and it may be from every part of the universe, are constantly tending toward heaven. As the streams tend to the ocean, so all these are tending to the great ocean of infinite purity and bliss. The progress of time does but bear them on to its blessedness; and us, if we are holy, to be united to them there. Every gem which death rudely tears away from us here, is a glorious jewel forever shining there. Every Christian friend that goes before us from this world, is a ransomed spirit, waiting to welcome us in heaven.—*President Edwards.*

HISTORY.—History is philosophy teaching by example, and also by warning; its two eyes are geography and chronology.

HISTORY.—An historian ought to be exact, sincere, and impartial; free from passion, unbiassed by interest, fear, resentment, or affection; and faithful to the truth, which is the mother of history, the preserver of great actions, the enemy of oblivion, the witness of the past, the director of the future.

HOME.—Home can never be transferred—never repeated in the experience of an individual. The place consecrated by paternal love; by the innocence and sports of childhood; and by the first acquaintance of the heart with nature, is the only true home.

HOME.—What a man is at home, that he is indeed, if not to the world, yet to his own conscience and to God.—*Philip.*

HOME.—It is indeed at home that every man must be known, by those who would make a just estimate either of his virtue or felicity; for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honor and fictitious benevolence.—*Johnson.*

HOME EDUCATION.—If I keep my son at home, he is in danger of becoming my young master; if I send him abroad, it is scarce possible to keep him from the reigning contagion of rudeness and vice. He will perhaps be more innocent at home, but more ignorant of the world, and more sheepish when he comes abroad.—*Locke.*

HOMES, WELL ORDERED.—The strength of a nation, especially of a republican nation, is in the intelligent and well-ordered homes of the people.—*Sigourney.*

HONESTY.—It would be an unspeakable advantage, both to the public and private, if men would consider that great truth, that no man is wise or safe, but he that is honest.—*Sir W. Raleigh.*

HONESTY.—To one who said, "I do not believe there is an honest man in the world," another replied, "It is impossible that any one man should know all the world, but quite possible that one may know himself."

HONESTY.—He who freely praises what he means to purchase, and he who enumerates the faults of what he means to sell, may set up a partnership with honesty.—*Lavater.*

HONESTY.—It should seem that indolence itself would incline a person to be honest, as it requires infinitely greater pains and contrivance to be a knave.—*Shenstone.*

HONESTY.—The only disadvantage of an honest heart is credulity.—*Sir P. Sidney.*

HONESTY AND KNOWLEDGE.—All other knowledge is hurt-

ful to him who has not the science of honesty and good nature.—*Montaigne.*

HONESTY AND HONOR.—True honor is to honesty what the court of chancery is to common law.—*Shenstone.*

HONOR AND HONESTY.—The difference there is betwixt honor and honesty, seems to be chiefly the motive: the mere honest man does that from duty, which the man of honor does for the sake of character.—*Shenstone.*

HOPE.—We are never beneath hope, while above hell; nor above hope, while beneath heaven.

HOPE.—Hope is the last thing that dies in man, and though it be exceedingly deceitful, yet it is of this good use to us, that while we are travelling through life it conducts us in an easier and more pleasant way to our journey's end.—*Rochefoucault.*

HOPE.—Hope is a flatterer, but the most upright of all parasites; for she frequents the poor man's hut, as well as the palace of his superior.—*Shenstone.*

HOPE.—Hope is a prodigal young heir, and experience is his banker, but his drafts are seldom honored since there is often a heavy balance against him, because he draws largely on a small capital; is not yet in possession; and if he were, would die.—*Colton.*

HOPE.—Hope calculates its schemes for a long and durable life; presses forward to imaginary points of bliss; and grasps at impossibilities; and consequently very often ensnares men into beggary, ruin, and dishonor.—*Addison.*

HOPE.—We speak of hope; but is not hope, only a more gentle name for fear.—*Landon.*

HOPE FOR ETERNITY.—Had mankind nothing to expect

beyond the grave, their best faculties would be a torment to them; and the more considerate and virtuous they were, the greater concern and grief they would feel from the shortness of their prospects.—*Balguy.*

HOPE FOR ETERNITY.—He that would undermine the foundations of our hope for eternity, seeks to beat down the column which supports the feebleness of humanity.

HOPE, ITS DELAY, AND ITS DEATH.—If the mere delay of hope—hope deferred, makes the heart sick, what will the death of hope—its final and total disappointment—despair, do to it?—*Nevins.*

HUMILITY.—Sense shines with a double lustre when it is set in humility. An able and yet humble man, is a jewel worth a kingdom.—*Penn.*

HUMILITY.—Humanity cannot be degraded by humiliation. It is its very character to submit to such things. There is a consanguinity between benevolence and humility. They are virtues of the same stock.—*Burke.*

HUMILITY.—The casting down of our spirits in true humility, is but like throwing a ball on the ground, which makes it rebound the higher towards heaven.

HUNGER.—Hunger is the mother of impatience and anger; and the quarter of an hour before dinner is the worst suitors can choose. The Latins have said, "The stomach has no ears."—*Zimmerman.*

HURRY AND CUNNING.—Hurry and cunning are the two apprentices of despatch and skill; but neither of them ever learn their master's trade.—*Colton.*

HURRY AND DESPATCH.—No two things differ more than hurry and despatch. Hurry is the mark of a weak mind;

despatch of a strong one. A weak man in office, like a squirrel in a cage, is laboring eternally but to no purpose; in constant motion without getting on a jot; talks a great deal, but says very little; looks into everything, but sees nothing; and has a hundred irons in the fire, but very few of them hot, and with those that are he only burns his fingers.—*Colton.*

HYPOCRISY.—Hypocrisy, of course, delights in the most sublime speculations; for never intending to go beyond speculation, it costs nothing to have it magnificent.—*Burke.*

HYPOCRISY.—Hypocrisy itself does great honor, or rather justice, to religion, and tacitly acknowledges it to be an ornament to human nature. The hypocrite would not be at so much pains to put on the appearance of virtue, if he did not know it was the most proper and effectual means to gain the love and esteem of mankind.—*Addison.*

HYPOCRISY AND AFFECTATION.—Hypocrisy is the necessary burden of villany, affectation part of the chosen trappings of folly; the one completes a villain, the other only finishes a fop. Contempt is the proper punishment of affectation, and detestation the just consequence of hypocrisy.—*Johnson.*

HYPOCRITE, THE.—It is the greatest madness to be a hypocrite in religion. The world will hate thee because a Christian *even* in appearance; and God will hate thee because so *only* in appearance; and thus having the hatred of both, thou shalt have no comfort in either.—*Bishop Hall.*

HYPOCRITES.—If Satan ever laughs, it must be at hypocrites: they are the greatest dupes he has; they serve him better than any others, but receive no wages; nay, what is still more extraordinary, they submit to greater mortifications to go to hell, than the sincerest Christian to go to heaven.—*Colton.*

I.

IDLENESS.—Idleness is the bane of body and mind, the nurse of naughtiness, the step-mother of discipline, the chief author of all mischief, one of the seven deadly sins, the cushion upon which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases: for the mind is naturally active; and if it be not occupied about some honest business, it rushes into mischief, or sinks into melancholy.—*Burton.*

IDLENESS.—Idleness is the hot-bed of temptation, the cradle of disease, the waster of time, the canker-worm of felicity. To him that has no employment, life in a little while will have no novelty; and when novelty is laid in the grave, the funeral of comfort will soon follow.

IDLENESS.—Troubles spring from idleness, and grievous toils from needless ease: many without labor would live by their own wits only; but they break for want of stock.—*Franklin.*

IDLENESS.—Too much idleness, I have observed, fills up a man's time much more completely, and leaves him less his own master, than any sort of employment whatsoever.—*Burke.*

IDLENESS.—I would have inscribed on the curtains of your bed, and the walls of your chamber, "If you do not rise early, you can never make progress in anything. If you do not set apart your hours of reading, if you suffer yourself or any one else to break in upon them, your days will slip through your hands unprofitable and frivolous, and really unenjoyed by yourself."—*Lord Chatham.*

IDLENESS AND INDUSTRY.—Idlers cannot even find time to

be idle, or the industrious to be at leisure. We must be always doing, or suffering.—*Zimmerman.*

IDLENESS AND LABOR.—Idleness is a constant sin, and labor is a duty. Idleness is the devil's home for temptation, and for unprofitable, distracting musings; while labor profiteth others and ourselves.—*Baxter.*

IDLENESS AND POVERTY.—To be idle and to be poor have always been reproaches; and therefore every man endeavors with his utmost care to hide his poverty from others, and his idleness from himself.—*Johnson.*

IDLENESS, ITS MISERY.—A man who is able to employ himself innocently, is never miserable. It is the idle who are wretched. If I wanted to inflict the greatest punishment on a fellow-creature, I would shut him alone in a dark room without employment.

IDLENESS, ITS TAXES.—It would be thought a hard government that should tax its people one tenth part of their time, to be employed in its service; but idleness taxes many of us much more, if we reckon all that is spent in absolute sloth, or doing nothing, with that which is spent in idle employments, or amusements that amount to nothing. Sloth, by bringing on diseases, absolutely shortens life. Sloth, like rust, consumes faster than labor wears, while the key often used is always bright.—*Franklin.*

IDLERS, BUSY.—Among those whom I never could persuade to rank themselves with *idlers*, and who speak with indignation of my morning sleeps and nocturnal rambles, one passes the day in catching spiders, that he may count their eyes with a microscope; another erects his head, and exhibits the dust of a marigold separated from the flower with a dexterity worthy of *Leuwenhoeck* himself. Some turn the wheel of electricity; some suspend rings to a loadstone, and

find that what they did yesterday they can do again to-day. Some register the changes of the wind, and die fully convinced that the wind is changeable.—There are men yet more profound, who have heard that two colorless liquors may produce a color by union, and that two cold bodies will grow hot if they are mingled; they mingle them, and produce the effect expected, say it is strange, and mingle them again.—*The Idler—Johnson.*

IDLERS, THEIR VISITS.—The idle levy a very heavy tax upon the industrious when, by frivolous visitations, they rob them of their time. Such persons beg their daily happiness from door to door, as beggars their daily bread, and like them sometimes meet with a rebuff. A mere gossip ought not to wonder if we are tired of him, seeing that we are indebted for the honor of his visit solely to the circumstance of his being tired of himself.

IGNORANCE.—He that does not know those things which are of use and necessity for him to know, is but an ignorant man, whatever he may know besides.—*Tillotson.*

IGNORANCE.—There never was any party, faction, sect, or cabal whatsoever, in which the most ignorant were not the most violent; for a bee is not a busier animal than a blockhead.—*Pope.*

IGNORANCE.—It is impossible to make people understand their ignorance; for it requires knowledge to perceive it; and therefore he that can perceive it hath it not.—*Bishop Taylor.*

IGNORANCE AND PURITY.—Ages of ignorance and simplicity are thought to be ages of purity. But the direct contrary I believe to be the case. Rude periods have that grossness of manners, which is as unfriendly to virtue as luxury itself. Men are less ashamed as they are less polished. —*Warton.*

IGNORANCE, ITS CONCEALMENT.—It is as great a point of wisdom to hide ignorance, as to discover knowledge.

IGNORANCE OF LAW.—Ignorance of the law excuses no man; not that all men know the law, but because 'tis an excuse every man will plead, and no man can tell how to confute him.—*Selden.*

IGNORANCE OF THE WORLD.—A man who has taken his ideas of mankind from the study alone, generally comes into the world with a heart melting at every fictitious distress. Thus he is induced, by misplaced liberality, to put himself into the indigent circumstances of the person he relieves.—*Goldsmith.*

ILL-MANNERS.—Pride, ill-nature, and want of sense, are the three great sources of ill-manners; without some one of these defects, no man will behave himself ill for want of experience, or what, in the language of fools, is called knowing the world.—*Swift.*

ILL-NATURE.—The world is so full of ill-nature, that I have lampoons sent me by people who cannot spell, and satires composed by those who scarce know how to write.—*Spectator.*

ILL-NATURE.—It is impossible that an ill-natured man can have a public spirit; for how should he love ten thousand men who never loved one?—*Pope.*

IMAGINATION.—Many have no happier moments than those that they pass in solitude, abandoned to their own imagination, which sometimes puts sceptres in their hands or mitres on their heads, shifts the scene of pleasure with endless variety, bids all the forms of beauty sparkle before them, and gluts them with every change of visionary luxury.—*Johnson.*

IMITATION.—Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half-possession. That which each can do best, none but his Maker can teach him.—*Emerson.*

IMMORTALITY.—The greater part of those who deny the immortality of the soul, only maintain this opinion because they wish it. But in the height of their sinful pleasures, the truth which stares them in the face begins on earth that punishment, to the fulness of which they are doomed hereafter.—*Jewish Spy.*

IMPATIENCE.—In all evils which admit a remedy, impatience should be avoided, because it wastes that time and attention in complaints, which, if properly applied, might remove the cause.—*Johnson.*

IMPERFECTIONS.—I am too conscious of mine own imperfections, to rake into and dilate upon the failings of other men; and though I carry always some ill-nature about me, yet it is, I hope, no more than is in this world necessary for a preservative.—*Marvell.*

IMPERTINENCE.—Receive no satisfaction for premeditated impertinence; forget it, forgive it, but keep him inexorably at a distance who offered it.—*Lavater.*

IMPROVEMENT.—Judge of thine improvement, not by what thou speakest or writest, but by the firmness of thy mind, and the government of thy passions and affections.—*Fuller.*

IMPRUDENCE.—Want of prudence is too frequently the want of virtue; nor is there on earth a more powerful advocate for vice than poverty.—*Goldsmith.*

IMPUDENCE.—A man has no more right to say an uncivil thing, than to act one; no more right to say a rude thing to another, than to knock him down.—*Johnson.*

INCLINATIONS.—It is very pleasant to follow one's inclinations; but unfortunately, we cannot follow them all: they are like the teeth sown by Cadmus—they spring up, get in each other's way, and fight.—*Landon.*

INCLINATIONS, GOOD.—A good inclination is but the first rude draught of virtue; but the finishing strokes are from the will; which, if well disposed, will by degrees perfect; if ill disposed, will by the superinduction of ill habits, quickly deface it.—*South.*

INCONSTANCY.—Nothing that is not a real crime makes a man appear so contemptible and little in the eyes of the world as inconstancy, especially when it regards religion or party. In either of these cases, though a man perhaps does but his duty in changing his side, he not only makes himself hated by those he left, but is seldom heartily esteemed by those he comes over to.—*Addison.*

INDECISION.—In matters of great concern, and which must be done, there is no surer argument of a weak mind, than irresolution; to be undetermined where the case is so plain, and the necessity so urgent. To be always intending to live a new life, but never to find time to set about it; this is as if a man should put off eating, and drinking, and sleeping, from one day and night to another, till he is starved and destroyed.—*Tillotson.*

INDEPENDENCE, NATIONAL.—The moral progression of a people can scarcely begin, till they are independent.—*Martineau.*

INDISCRETION.—An indiscreet man is more hurtful than an ill-natured one; for the latter will only attack his ene-

mies, and those he wishes ill to; the other injures indifferently both friends and foes.—*Addison.*

INDOLENCE.—I look upon indolence as a sort of suicide; for the man is efficiently destroyed, though the appetite of the brute may survive.—*Chesterfield.*

INDUSTRY.—If you have great talents, industry will improve them; if moderate abilities, industry will supply their deficiency. Nothing is denied to well-directed labor: nothing is ever to be attained without it.—*Sir J. Reynolds.*

INDUSTRY.—He that hath a trade, hath an estate, and he that hath a calling, hath an office of profit and honor; but then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes.—*Franklin.*

INDUSTRY—If industry is no more than habit, it is at least an excellent one. If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No; I shall say indolence. Who conquers indolence, will conquer all the rest. All good principles must stagnate without moral activity.—*Zimmerman.*

INDUSTRY.—At the working-man's house hunger looks in, but dares not enter; nor will the bailiff or the constable enter: for industry pays debts, as despair increaseth them.—*Franklin.*

INDUSTRY AND HOPE.—Industry needs not wish, and he that lives upon hope will die fasting.—*Franklin.*

INDUSTRY, ITS EFFECTS.—There is no art or science that is too difficult for industry to attain to; it is the gift of tongues, and makes a man understood and valued in all countries, and by all nations; it is the philosopher's stone, that

turns all metals, and even stones, into gold, and suffers no want to break into its dwellings; it is the north-west passage, that brings the merchant's ships as soon to him as he can desire: in a word, it conquers all enemies, and makes fortune itself pay contribution.—*Clarendon.*

INEFFICIENCY.—Modern education too often covers the fingers with rings, and at the same time cuts the sinews at the wrists.—*Sterling.*

INFANTS, THE DEATH OF.—The glorified spirit of the infant, is as a star to guide the mother to its own blissful clime.—*Sigourney.*

INFLUENCE.—Virtue will catch as well as vice by contact; and the public stock of honest manly principle will daily accumulate.—*Burke.*

INFLUENCE.—We live with other men, and to other men; neither with, nor to ourselves. We may sometimes be at home, left to ourselves; but we have no commerce, or conversation with the world that does not tell on them, as they are all the while influencing us.

INGRATITUDE.—He that calls a man ungrateful, sums up all the evil that a man can be guilty of.—*Swift.*

INGRATITUDE.—As there are no laws extant against ingratitude, so it is utterly impossible to contrive any, that in all circumstances shall reach it. If it were actionable, there would not be courts enough in the whole world to try the causes in. There can be no setting a day for the requiting of benefits, as for the payment of money; nor any estimate upon the benefits themselves; but the whole matter rests in the conscience of both parties: and then there are so many degrees of it, that the same rule will never serve all.—*Seneca.*

INJURIES.—The injuries of life, if rightly improved, will be to us as the strokes of the statuary on his marble, forming us to a more beautiful shape, and making us fitter to adorn the heavenly temple.—*Mather.*

INJURIES.—Christianity commands us to pass by injuries; policy, to let them pass by us.—*Franklin.*

INJURIES, HOW TO TREAT SMALL.—Rather wink at small injuries, than be too forward to avenge them. He that to destroy a single bee should throw down the hive, instead of one enemy, would make a thousand.

INJURY.—It is more easy to forgive the weak who have injured us, than the powerful whom we have injured. That conduct will be continued by our fears, which commenced in our resentment.—*Colton.*

INJURY.—An injury unanswered in time grows weary of itself; and dies away in a voluntary remorse. In bad dispositions capable of no restraint but fear—it has a different effect—the silent digestion of one wrong provokes a second.—*Sterne.*

INJUSTICE.—Of all injustice, that is the greatest, which goes under the name of law; and of all sorts of tyranny, the forcing of the letter of the law against the equity, is the most insupportable.—*Sir R. L'Estrange.*

INNOVATION.—A spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors.—*Burke.*

INNUENDOS.—How frequently is the honesty and integrity of a man disposed of, by a smile or a shrug;—how many good and generous actions have been sunk into oblivion, by a distrustful look, or stamped with the imputation of proceed-

ing from bad motives, by a mysterious and seasonable whisper.—*Sterne.*

INQUISITIVENESS.—Inquisitiveness or curiosity is a kernel of the forbidden fruit, which still sticketh in the throat of a natural man, and sometimes to the danger of his choking.—*Fuller.*

INQUISITIVENESS.—Inquisitive people are the funnels of conversation; they do not take in anything for their own use, but merely to pass it to another.—*Steele.*

INQUISITIVENESS.—In ancient days the most celebrated precept was, "know thyself;" in modern times it has been supplanted by the more fashionable maxim, "Know thy neighbor, and everything about him."—*Johnson.*

INSTRUCTION.—He that refuseth instruction, despiseth his own soul.—*Solomon.*

INTEGRITY.—In all things preserve integrity; and the consciousness of thine own uprightness will alleviate the toil of business, soften the hardness of ill-success and disappointments, and give thee an humble confidence before God, when the ingratitude of man, or the iniquity of the times, may rob thee of other reward.—*Paley.*

INTEMPERANCE.—Those men who destroy a heathful constitution of body by intemperance, and an irregular life, do as manifestly kill themselves, as those who hang, or poison, or drown themselves.—*Sherlock.*

INTENTIONS, GOOD.—Hell, or rather the way to it, is paved with good intentions.

INTENTIONS, GOOD.—God takes men's hearty desires and will, instead of the deed, where they have not power to fulfil it; but he never took the bare deed instead of the will.—*Baxter.*

INTERRUPTION IN CONVERSATION.—There cannot be a greater rudeness than to interrupt another in the current of his discourse.—*Locke.*

INTOXICATION.—Wise men mingle innocent mirth with their cares, as a help either to forget or overcome them; but to resort to intoxication for the ease of one's mind is to cure melancholy with madness.—*Charron.*

INVENTION.—It is indisputably evident that a great part of every man's life must be employed in collecting materials for the exercise of genius. Invention, strictly speaking, is little more than a new combination of those images which have been previously gathered and deposited in the memory: nothing can be made of nothing: he who has laid up no materials, can produce no combinations.—*Sir J. Reynolds.*

J.

JARS, DOMESTIC.—Jars concealed, are half reconciled; while 'tis a double task to stop the breach at home, and men's mouths abroad. To this end, a good husband never publicly reproves his wife. An open reproof puts her to do penance before all that are present; after which, many study rather revenge than reformation.—*Fuller.*

JEALOUSY.—Of all the passions, jealousy is that which exacts the hardest service, and pays the bitterest wages. Its service is, to watch the success of our enemy; its wages, to be sure of it.—*Colton.*

JESTING.—A good jest in time of misfortune, is food and drink. It is strength to the arm, digestion to the stomach, and courage to the heart. A prosperous man can afford to

be melancholy: but if the miserable are so, they are worse than dead—it is sure to kill them.—*Ware.*

JESTING.—Jesting, when not used upon improper matter, in an unfit manner, with excessive measure, at undue season, or to evil purpose, may be allowed. When jesting is so handsomely and innocently used, as not to defile or discompose the mind of the speaker, not to wrong or harm the hearer, not to derogate from any worthy subject of discourse, not to infringe decency, to disturb peace, to violate any of the grand duties incumbent on us (viz. piety, charity, justice, and sobriety), it cannot be condemned.—*Barrow.*

JESUS CHRIST.—Jesus Christ is a God to whom we can approach without pride, and before whom we may abase ourselves without despair.—*Pascal.*

JOY.—True joy is a serene and sober motion: and they are miserably out, that take laughing for rejoicing: the seat of it is within, and there is no cheerfulness like the resolutions of a brave mind, that has fortune under its feet.—*Seneca.*

JOY.—He that to the best of his power has secured the final stake, has a perennial fountain of joy within him. He is satisfied from himself. They, his reverse, borrow all from without. Joy wholly from without, is false, precarious, and short. From without it may be gathered; but, like gathered flowers, though fair, and sweet for a season, it must soon wither, and become offensive. Joy from within, is like smelling the rose on the tree; it is more sweet and fair; it is lasting; and, I must add, immortal.—*Young.*

JOY, CHRISTIAN.—The highest joy to the Christian almost always comes through suffering. No flower can bloom in Paradise which is not transplanted from Gethsemane. No one can taste of the fruit of the tree of life, that has not

tasted of the fruits of the tree of Calvary. The crown is after the cross.

JUDGMENT, THE.—Never forget the day of judgment. Keep it always in view. Frame every action and plan with a reference to its unchanging decisions.

JURY, TRIAL BY.—The point most liable to objection in the jury system, is the power which any one or more of the twelve have to starve the rest into compliance with their opinion; so that the verdict may possibly be given by strength of constitution, not by conviction of conscience: and "wretches hang that jurymen may dine."—*Lord Orrery.*

JUSTICE.—Justice is itself the great standing policy of civil society; and any eminent departure from it, under any circumstance, lies under the suspicion of being no policy at all.—*Burke.*

JUSTICE.—Justice is as strictly due between neighbor nations, as between neighbor citizens. A highwayman is as much a robber when he plunders in a gang, as when single; and a nation that makes an unjust war is only a great gang of robbers.—*Franklin.*

JUSTICE.—To embarrass justice by a multiplicity of laws, or to hazard it by a confidence in our judges, are, I grant, the opposite rocks on which legislative wisdom has ever split: in one case, the client resembles that emperor who is said to have been suffocated with the bedclothes, which were only designed to keep him warm; in the other, that town which let the enemy take possession of its walls, in order to show the world how little they depended upon aught but courage for safety.—*Goldsmith.*

JUSTICE AND INJUSTICE.—The only way to make the mass of mankind see the beauty of justice, is by showing them in pretty plain terms, the consequence of injustice.—*Sidney Smith.*

JUST, THE.—The just, though they hate evil, yet give men a patient hearing; hoping that they will show proofs that they are not evil.—*Sir P. Sidney.*

K.

KINDNESS IN LITTLE THINGS.—Life is made up, not of great sacrifices or duties, but of little things, in which smiles, and kindnesses, and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—*Sir H. Davy.*

KNAVES.—The worst of all knaves are those who can mimic their former honesty.—*Lavater.*

KNOWLEDGE.—Knowledge is not a couch whereon to rest a searching and restless spirit; or a terrace for a wandering and variable mind to walk up and down with a fair prospect; or a tower of state for a proud mind to raise itself upon; or a sort of commanding ground for strife and contention; or a shop for profit and sale: but a rich storehouse for the glory of the Creator, and the relief of man's estate.—*Lord Bacon.*

KNOWLEDGE.—The wise carry their knowledge, as they do their watches, not for display, but for their own use.

KNOWLEDGE.—I envy no man that knows more than myself, but pity them that know less.—*Sir T. Brown.*

KNOWLEDGE.—Every increase of knowledge may possibly render depravity more depraved, as well as it may increase the strength of virtue. It is in itself only power; and its value depends on its application.—*Sidney Smith.*

KNOWLEDGE AND CHARITY.—The brightest blaze of intel-

ligence, is of incalculably less value than the smallest spark of charity.—*Nevins.*

KNOWLEDGE AND IGNORANCE.—He fancies himself enlightened, because he sees the deficiencies of others: he is ignorant, because he has never reflected on his own.—*Bulwer.*

KNOWLEDGE, GROWTH IN.—He that would make real progress in knowledge, must dedicate his age as well as youth, the latter growth as well as the first fruits, at the altar of truth.—*Berkeley.*

KNOWLEDGE IS POWER.—This expression, which has been attributed to Lord Bacon, had its origin long before his time. It is the saying of Solomon, that "a wise man is strong; yea, a man of knowledge increaseth strength."

KNOWLEDGE, ITS EFFECT.—'Tis the property of all true knowledge, especially spiritual, to enlarge the soul by filling it; to enlarge it without swelling it; to make it more capable, and more earnest to know, the more it knows.—*Sprat.*

KNOWLEDGE, LIMITED.—There is nothing makes a man suspect much, more than to know little; and, therefore, men should remedy suspicion by procuring to know more, and not to keep their suspicions in smother.—*Lord Bacon.*

KNOWLEDGE TO BE IMPARTED.—With the gain of knowledge, connect the habit of imparting it. This increases mental wealth, by putting it in circulation; and it enhances the value of our knowledge to ourselves, not only in its depth, confirmation, and readiness for use, but in that acquaintance with human nature, that self-command, and that re-action of moral training upon ourselves, which are above all price.—*Sigourney.*

L.

LABOR, AMERICAN.—Labor is one of the great elements of society—the great substantial interest on which we all stand. Not feudal service, or predial toil, or the irksome drudgery by one race of mankind subjected, on account of their color, to another; but labor, intelligent, manly, independent, thinking and acting for itself, earning its own wages, accumulating those wages into capital, educating childhood, maintaining worship, claiming the right of the elective franchise, and helping to uphold the great fabric of the State.—That is American labor; and all my sympathies are with it, and my voice, till I am dumb, will be for it.—*Daniel Webster.*

LABOR, MISDIRECTED.—The same care and toil that raise a dish of peas at Christmas, would give bread to a whole family during six months.—*Hume.*

LANGUAGE.—The common people do not accurately adapt their thoughts to the objects; nor, secondly, do they accurately adapt their words to their thoughts: they do not mean to lie; but, taking no pains to be exact, they give you very false accounts. A great part of their language is proverbial: if anything rocks at all, they say it rocks like a cradle; and in this way they go on.—*Johnson.*

LANGUAGES.—Even as a hawk flieth not high with one wing, even so a man reacheth not to excellence with one tongue.—*Roger Ascham.*

LAUGHTER.—It is a good thing to laugh, at any rate; and if a straw can tickle a man, it is an instrument of happiness. Beasts can weep when they suffer, but they cannot laugh.—*Dryden.*

LAUGHTER, INCONSIDERATE.—To laugh in sin and misery, and make merry so near to endless woe, is a greater shame to your understandings, than to make sport to set your house on fire.—*Baxter.*

LAW.—Going to law, is losing a cow for the sake of a cat. —*Chinese proverb.*

LAW.—To seek the redress of grievances by going to law, is like sheep running for shelter to a bramble bush.—*Dilwyn.*

LAW.—The Jews ruin themselves at their passover; the Moors, at their marriages; and the Christians, in their law-suits.—*Spanish proverb.*

LAW.—The plaintiff and defendant in an action at law, are like two men ducking their heads in a bucket, and daring each other to remain longest under water.—*Johnson.*

LAW.—The law is the standard and guardian of our liberty; it circumscribes and defends it; but to imagine liberty without a law, is to imagine every man with his sword in his hand to destroy him who is weaker than himself; and that would be no pleasant prospect to those who cry out most for liberty.—*Clarendon.*

LAW.—There is too much reason to apprehend, that the custom of pleading for any client, without discrimination of right or wrong, must lessen the regard due to those important distinctions, and deaden the moral sensibility of the heart. —*Percival.*

LAW AND PHYSIC.—Use law and physic only in cases of necessity; they that use them otherwise, abuse themselves into weak bodies and light purses: they are good remedies, bad recreations, but ruinous habits.

LAW AND PHYSIC, PRACTITIONERS OF.—Commonly, physi-

cians, like beer, are best when they are old; and lawyers, like bread, when they are young and new.—*Fuller.*

LAW, COURTS OF.—Chancery, and certain other law courts seem nothing; yet, in fact, they are, the worst of them, something: chimneys for the deviltry and contention of men to escape by.—*Carlyle.*

LAWS.—As the laws are above magistrates, so are the magistrates above the people: and it may truly be said, that the magistrate is a speaking law, and the law a silent magistrate.—*Cicero.*

LAWS.—Laws are like cobwebs, which may catch small flies, but let wasps and hornets break through.—*Swift.*

LAWS.—Laws are generally found to be nets of such a texture, as the little creep through, the great break through, and the middle size are alone entangled in.—*Shenstone.*

LAWS AND RULERS.—A prince who falleth out with laws, breaketh with his best friends.—*Saville.*

LAWS, BAD.—There have been many laws made by men, which swerve from honesty, reason, and the dictates of nature. By the law of arms, he is degraded from all honor, who puts up with an affront; and by the civil law, he that takes vengeance for it, incurs a capital punishment: he that seeks redress by law for an affront, is disgraced; and he that does not seek redress this way is punished by the laws.—*Montaigne.*

LAWS, KNOWLEDGE OF.—A knowledge of the laws of our country, is an highly useful, and I had almost said essential, part of liberal and polite education.

LAWS, SEVERE.—A law overcharged with severity, like a blunderbuss overcharged with powder, will each of them grow rusty by disuse, and neither will be resorted to, from the

shock and recoil that must inevitably follow their explosion. —*Colton.*

LAWS, THE ENGLISH AND CHINESE.—The English laws punish vice; the Chinese laws do more, they reward virtue. —*Goldsmith.*

LAWS, TO BE CHANGED ACCORDING TO CIRCUMSTANCES.—When I hear any man talk of an unalterable law, the only effect it produces on me, is, to convince me that he is an unalterable fool.—*Sidney Smith.*

LAZINESS.—Laziness grows on people; it begins in cobwebs, and ends in iron chains. The more business a man has to do the more he is able to accomplish, for he learns to economize his time.

LEARNING.—Learning is wealth to the poor, an honor to the rich, an aid to the young, and a support and comfort to the aged.

LEARNING.—He who always seeks more light the more he finds, and finds more the more he seeks, is one of the few happy mortals who take and give in every point of time. The tide and ebb of giving and receiving is the sum of human happiness, which he alone enjoys who always wishes to acquire new knowledge, and always finds it.—*Lavater.*

LEARNING.—Learning is like mercury, one of the most powerful and excellent things in the world in skilful hands; in unskilful, the most mischievous.—*Pope.*

LEARNING.—Learning, like money, may be of so base a coin, as to be utterly void of use; or, if sterling, may require good management, to make it serve the purposes of sense or happiness.—*Shenstone.*

LEARNING AND INVENTION.—Who can tell whether learn-

ing may not even weaken invention, in a man that has great advantages from nature, and birth; whether the weight and number of so many men's thoughts and notions may not suppress his own, or hinder the motion and agitation of them, from which all invention arises; as heaping on wood, or too many sticks, or too close together, suppresses, and sometimes quite extinguishes a little spark, that would otherwise have grown up to a noble flame.—*Sir W. Temple.*

LEARNING AND THE BIBLE.—The grand sultan knows that despotism is founded on the blindness and weakness of the governed; but that learning is light and power; and that the powerful and enlightened make very troublesome slaves: therefore he discourages learning. Leo the Tenth knew that the pontifical hierarchy did support, and was reciprocally supported by a superstition that was false; but he also knew that the Bible was true, and that truth and falsehood assimilate not: therefore he withheld the Bible from the laity.—*Colton.*

LEARNING, ITS END.—The end of learning is to know God, and out of that knowledge to love him, and to imitate him, as we may the nearest, by possessing our souls of true virtue. —*Milton.*

LEARNING, ITS ORDER.—The true order of learning should be, first, what is necessary; second, what is useful; and third, what is ornamental. To reverse this arrangement, is like beginning to build at the top of the edifice.—*Sigourney.*

LEARNING, ITS VALUE.—Learning, if rightly applied, makes a young man thinking, attentive, industrious, confident and wary; and an old man cheerful and useful. It is an ornament in prosperity, a refuge in adversity, an entertainment at all times: it cheers in solitude, and gives moderation and wisdom in all circumstances.—*Palmer.*

LEARNING, POPULAR.—Learning once made popular is no longer learning; it has the appearance of something which we have bestowed upon ourselves, as the dew appears to rise from the field which it refreshes.—*Johnson.*

LEARNING, SECULAR.—Learning, though it is useful when we know how to make a right use of it, yet, considered as in our own power, and to those who trust to it without seeking a superior guidance, is usually the source of perplexity, strife, skepticism, and infidelity. It is indeed like a sword in a madman's hands, which gives him the more opportunity of hurting himself than others.—*John Newton.*

LEARNING, TO BE SOUGHT EVERYWHERE.—I observe in all my travels this custom—ever to learn something from the information of those with whom I confer (which is the best school of all others), and to put my company upon those subjects they are best able to speak of: for it often falls out, that, on the contrary, every one will rather choose to be prating of another man's province than his own, thinking it so much new reputation acquired.—*Montaigne.*

LEARNING, TO BE SOUGHT OF ALL.—I attribute the little I know, to my not having been ashamed to ask for information, and to my rule of conversing with all descriptions of men on those topics that form their own peculiar professions and pursuits.—*Locke.*

LEARNING, WITHOUT GOOD SENSE.—He that wants good sense is unhappy in having learning, for he has thereby only more ways of exposing himself; and he that has sense, knows that learning is not knowledge, but rather the art of using it.—*Tatler.*

LEGACY-HUNTING.—He that visits the sick, in hopes of a legacy, let him be never so friendly in all other cases, I look

upon him in this to be no better than a raven, that watches a weak sheep only to peck out its eyes.—*Seneca.*

LEISURE.—He hath no leisure, who useth it not.—*Old maxim.*

LEISURE AND LAZINESS—Leisure is time for doing something useful: this leisure the diligent man will obtain, but the lazy man never; so that, as poor Richard says, A life of leisure and a life of laziness are two things.—*Franklin.*

LEISURE AND SOLITUDE.—Leisure and solitude are the best effect of riches, because the mother of thought. Both are avoided by most rich men, who seek company and business, which are signs of being weary of themselves.—*Sir W. Temple.*

LEISURE HOURS.—There is room enough in human life to crowd almost every art and science in it. If we pass "no day without a line"—visit no place without the company of a book—we may with ease fill libraries, or empty them of their contents. The more we do, the more we can do; the more busy we are, the more leisure we have.—*Hazlitt.*

LEVELLERS.—Those who attempt to level, never equalize. In all societies, consisting of various descriptions of citizens, some description must be uppermost. The levellers, therefore, only change and pervert the natural order of things; they load the edifice of society, by setting up in the air what the solidity of the structure requires to be on the ground. —*Burke.*

LEVELLERS.—Some persons are always ready to level those above them down to themselves, while they are never willing to level those below them up to their own position. But he that is under the influence of true humility, will avoid both these extremes. On the one hand, he will be willing that all should rise just so far as their diligence and worth

of character entitle them to; and on the other hand, he will be willing that his superiors should be known and acknowledged in their place, and have rendered to them all the honors that are their due.—*Pres. Edwards.*

LEVEL, THE COMMON.—Kings and their subjects, masters and slaves, find a common level in two places—at the foot of the cross, and in the grave.—*Colton.*

LIBERALITY.—Liberality consists not so much in giving a great deal, as in giving seasonably.—*Bruyere.*

LIBERALITY, UNWISE.—Some are unwisely liberal, and more delight to give presents than to pay debts.—*Sir P. Sidney.*

LIBERTY.—Reason and virtue alone can bestow liberty.—*Shaftesbury.*

LIBERTY.—When I see the spirit of liberty in action, I see a strong principle at work; and this, for a while, is all I can possibly know of it. The wild gas, the fixed air, is plainly broke loose: but we ought to suspend our judgment until the first effervescence is a little subsided, till the liquor is cleared, and until we see something deeper than the agitation of a troubled and frothy surface. I must be tolerably sure, before I venture publicly to congratulate men upon a blessing, that they have really received one.—*Burke.*

LIBERTY.—The only liberty that is valuable, is a liberty connected with order; that not only exists along with order and virtue; but which cannot exist at all without them. It inheres in good and steady government, as in its substance and vital principle.—*Burke.*

LIBERTY, CIVIL.—Men are qualified for civil liberty in exact proportion to their disposition to put chains upon their own appetites; in proportion as their love of justice is above

their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption; in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society cannot exist unless a controlling power upon the will and appetite is placed somewhere; and the less of it there is within, the more there must be of it without. It is ordained in the eternal constitution of things, that men of intemperate habits cannot be free. Their passions forge their fetters.—*Burke.*

LIBERTY, OF A PEOPLE, AND OF INDIVIDUALS.—The liberty of a people consists in being governed by laws which they have made themselves, under whatsoever form it be of government: the liberty of a private man, in being master of his own time and actions, as far as may consist with the laws of God, and of his country.—*Cowley.*

LIBERTY OF INDIVIDUALS.—The effect of liberty to individuals is, that they may do what they please: we ought to see what it will please them to do, before we risk congratulations which may be soon turned into complaints.—*Burke.*

LIBERTY OF THE PRESS.—The liberty of the press is a blessing, when we are inclined to write against others; and a calamity, when we find ourselves overborne by the multitude of our assailants; as the power of the crown is always thought too great by those who suffer through its influence, and too little by those in whose favor it is exerted.—*Johnson.*

LIBERTY, THE DANGER TO.—The true danger is, when liberty is nibbled away, for expedients, and by parts.—*Burke.*

LIBERTY, TO COMMUNITIES.—Liberty is to the collective body, what health is to every individual body. Without health, no pleasure can be tasted by man; without liberty, no happiness can be enjoyed by society.—*Bolingbroke.*

LIBRARIES.—Libraries are the shrines where all the relics of saints, full of true virtue, and without delusion and imposture, are preserved and reposed.—*Bacon.*

LIFE.—Life, all life is expenditure: we have it, but as continually losing it; we have the use of it, but as continually wasting it. Suppose a man confined in some fortress, under the doom to stay there until his death; and suppose there is for his use a dark reservoir of water, to which it is certain none can ever be added. He knows, suppose, that the quantity is not very great; he cannot penetrate to ascertain how much, but it may be very little. He has drawn from it, by means of a fountain, a good while already, and draws from it every day. But how would he feel each time of drawing, and each time of thinking of it? Not as if he had a perennial spring to go to; not, "I have a reservoir, I may be at ease." No; but, "I had water yesterday—I have water to-day; but my having had it, and my having it to-day, is the very cause I shall not have it on some day that is approaching. And at the same time I am compelled to this fatal expenditure!" So of our mortal, transient life! And yet men are very indisposed to admit the plain truth, that life is a thing which they are in no other way possessing than as necessarily consuming; and that even in this imperfect sense of possession, it becomes every day less a possession!—*John Foster.*

LIFE.—Life is short yet tedious, spent in wishes, schemes, and desires; we refer to the time to come enjoyment and repose, often to an age, when our best blessings, youth and health, have totally left us. That time comes and surprises us, still bustling in the hurry of impatient desires: this is our case when a fever seizes us, and puts an end to our being: if we recover, it is to no better purpose than to desire longer.—*Bruyere.*

LIFE.—We bring into the world with us a poor, needy, uncertain life, short at the longest, and unquiet at the best; all the imaginations of the witty and the wise have been perpetually busied to find out the ways how to revive it with pleasures, or relieve it with diversions; how to compose it with ease, and settle it with safety. To some of these ends have been employed the institutions of lawgivers, the reasonings of philosophers, the inventions of poets, the pains of laboring, and the extravagances of voluptuous men. All the world is perpetually at work about nothing else, but only that our poor mortal lives should pass the easier and happier for that little time we possess them, or else end the better when we lose them.—*Sir W. Temple.*

LIFE.—The man who lives in vain, lives worse than in vain. He who lives to no purpose, lives to a bad purpose.—*Nevins.*

LIFE.—We are for lengthening our span of life in general, but would fain contract the parts of which it is composed. The usurer would be very well satisfied to have all the time annihilated that lies between the present moment and next quarter-day. The politician would be contented to lose three years in his life, could he place things in the posture which he fancies they will stand in after such a revolution of time. The lover would be glad to strike out of his existence all the moments that are to pass away before the happy meeting. Thus, as fast as our time runs, we should be very glad in most parts of our lives, that it ran much faster than it does. Several hours of the day hang upon our hands, nay, we wish away whole years, and travel through time as through a country filled with many wild and empty wastes, which we would fain hurry over, that we may arrive at those several little settlements or imaginary points of rest which are dispersed up and down in it.—*Addison.*

LIFE.—He lives long that lives well; and time misspent, is not lived, but lost. Besides, God is better than his promise if he takes from him a long lease, and gives him a freehold of a better value.—*Fuller.*

LIFE.—The web of our life is of a mingled yarn, good and ill together: our virtues would be proud if our faults whipped them not; and our crimes would despair, if they were not cherished by our virtues.—*Shakspeare.*

LIFE.—Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be at age, then to be a man of business, then to make up an estate, then to arrive at honors, then to retire.—*Addison.*

LIFE.—He that embarks in the voyage of life will always wish to advance, rather by the impulse of the wind, than the strokes of the oar; and many founder in their passage, while they lie waiting for the gale.—*Johnson.*

LIFE.—There appears to exist a greater desire to live long than to live well! Measure by man's desires, he cannot live long enough; measure by his good deeds, and he has not lived long enough; measure by his evil deeds, and he has lived too long.—*Zimmerman.*

LIFE, HOW SHORTENED.— If we calculate the time of life for seventy years, and take from it the time of our infancy and childhood, sleep and recreation, eating and drinking, sickness and old age, but a very little will remain for service. —*Fuller.*

LIFE, HOW TO ESTIMATE.—Measure not life by the hopes and enjoyments of this world, but by the preparation it makes for another; looking forward to what you shall be, rather than backward to what you have been.

LIFE IN A LARGE CITY.—The happiness of London is not to be conceived but by those who have been in it. I will venture to say, there is more learning and science within the circumference of ten miles from where we now sit, than in all the rest of the kingdom.—*Johnson.*

LIFE, INFLUENCE OF ITS BREVITY.—I would have every one consider that he is, in this life, only a passenger, and that he is not to set up his rest here, but to keep an attentive eye on that state of being to which he approaches every moment, and which will be forever fixed and permanent. This single consideration would be sufficient to extinguish the bitterness of hatred, the thirst of avarice, and the cruelty of ambition. —*Addison.*

LIFE, ITS BREVITY.—While we are reasoning concerning life, life is gone; and death, though perhaps they receive him differently, yet treats alike the fool and the philosopher.— *Hume.*

LIFE, ITS BREVITY AND UNCERTAINTY.—For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.—*James.*

LIFE, ITS CHANGES.—What a beautiful lesson is taught in these words of Sterne: "So quickly sometimes has the wheel turned round, that many a man has lived to enjoy the benefit of that charity which his own piety projected."

LIFE, ITS DUTIES.—This little life has its duties that are great—that are alone great, and that go up to heaven and down to hell.—*Carlyle.*

LIFE, ITS EMPTINESS.—Such is the emptiness of human enjoyment, that we are always impatient of the present. Attainment is followed by neglect, and possession by disgust, and the malicious remark of the Greek epigrammatist on marriage, may be applied to every other course of life, that

its two days of happiness are the first and the last.—*Johnson.*

LIFE, ITS END.—If we do not weigh and consider to what end this life is given us, and thereupon order and dispose it right, pretend what we will to the arithmetic, we do not, we cannot so much as number our days in the narrowest and most limited signification.—*Clarendon.*

LIFE, ITS END.—How great a pity that we should not feel for what end we are born into this world, till just as we are leaving it.—*Walsingham.*

LIFE, ITS ENDEARMENTS.—He who increases the endearments of life, increases at the same time the terrors of death. —*Young.*

LIFE, ITS ENJOYMENT.—The ready way to the right enjoyment of life is, by a prospect towards another, to have but a very mean opinion of it.—*Spectator.*

LIFE, ITS GREAT END.—Though our life be short and uncertain, yet it is a great deal that we may do by way of preparation for another world, if we begin and set out betimes, and be good husbands of the present opportunities. It is a great way that we may go in a short time, if we be always moving and pressing forwards. But the mischief is, many men pass fifty or sixty years in the world, and when they are just going out of it, they bethink themselves, and step back, as it were, to do something which they had all this while forgot, viz. the main business, for which they came into the world, to repent of their sins and reform their lives, and make their peace with God, and in time to prepare for eternity. This, which is forgotten and deferred to the last, ought to have been first thought of, and to have been made the great business of their whole lives.—*Tillotson.*

LIFE, ITS INEQUALITIES.—The things that constitute the

real inequalities of life, are four: strength, talent, riches, rank. The two former would constitute inequalities in the rudest state of nature: the two latter more properly belong to a state of society more or less civilized and refined. Perhaps the whole four are ultimately resolvable into power.—*Colton.*

LIFE, ITS JOYS.—To complain that life has no joys while there is a single creature whom we can relieve by our bounty, assist by our counsels, or enliven by our presence, is to lament the loss of that which we possess, and is just as rational as to die of thirst with the cup in our hands.—*Fitzosborne.*

LIFE, ITS PROGRESS.—Hope writes the poetry of the boy, but memory that of the man. Man looks forward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweetest at the brim, the flavor is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips.

LIFE, ITS REPETITION.—Though I think no man can live well once but he that could live twice, yet for my own part, I would not live over my hours past, or begin again the thread of my days: not upon Cicero's ground because I have lived them well, but for fear I should live them worse.—*Sir T. Brown.*

LIFE, ITS REPETITION.—When I reflect, as I frequently do, upon the felicity I have enjoyed, I sometimes say to myself, that, were the offer made me, I would engage to run again, from beginning to end, the same career of life. All I would ask, should be the privilege of an author, to correct in a second edition, certain errors of the first.—*Franklin's Life.*

LIFE, ITS UNCERTAINTY SHOULD PROMPT TO DILIGENCE.—The certainty that life cannot be long, and the probability

that it will be much shorter than nature allows, ought to waken every man to the active prosecution of whatever he is desirous to perform. It is true that no diligence can ensure success; death may intercept the swiftest career; but he who is cut off in the execution of an honest undertaking, has at least the honor of falling in his rank, and has fought the battle though he missed the victory.—*Johnson.*

LIFE, ITS VANITY.—The vanity of human life is like a river, constantly passing away, and yet constantly coming on.—*Pope.*

LIFE, THIS, AND THE NEXT.—What is this life, but a circulation of little mean actions? We lie down and rise again, dress and undress, feed and wax hungry, work or play, and are weary, and then we lie down again, and the circle returns. We spend the day in trifles, and when the night comes we throw ourselves into the bed of folly, amongst dreams, and broken thoughts, and wild imaginations. Our reason lies asleep by us, and we are for the time as arrant brutes as those that sleep in the stalls, or in the field. Are not the capacities of man higher than these? And ought not his ambition and expectations to be greater? Let us be adventurers for another world. It is at least a fair and noble chance; and there is nothing in this worth our thoughts or our passions. If we should be disappointed, we are still no worse than the rest of our fellow-mortals; and if we succeed in our expectations, we are eternally happy.—*Burnet.*

LIFE, WEARINESS OF.—They who are most weary of life, and yet are most unwilling to die, are such who have lived to no purpose; who have rather breathed than lived.—*Clarendon.*

LIFE, WHEN HAPPY.—Our life cannot be pronounced happy, till the last scene has closed with resignation and hope, and

in the full prospect of a blessed immortality beyond the grave.

LISTENING.—Were we as eloquent as angels, we should please some more by listening, than by talking.—*Colton.*

LITTLE THINGS.—He that despiseth small things, shall fall little by little.—*Ecclesiasticus.*

LITTLE THINGS.—Without mounting by degrees, a man cannot attain to high things; and the breaking of the ladder still casteth a man back, and maketh the thing wearisome, which was easy.—*Sir P. Sidney.*

LITTLE THINGS BUT PARTS OF GREAT.—It is the fixed law of the universe, that little things are but parts of the great. The grass does not spring up full grown, by eruptions: it rises by an increase so noiseless and gentle, as not to disturb an angel's ear—perhaps to be invisible to an angel's eye. The rain does not fall in masses, but in drops, or even in the breath-like moisture of the fine mist. The planets do not leap from end to end of their orbits, but inch by inch, and line by line, it is, that they circle the heavens. Intellect, feeling, habit, character, all become what they are through the influence of little things. And in morals and religion, it is by little things—by little influences acting on us, or seemingly little decisions made by us, that every one of us is going, not by leaps, yet surely by inches, either to life or death eternal.—*T. Edwards.*

LITTLE THINGS TEST THE CHARACTER.—Many men fail in life, from the want, as they are too ready to suppose, of those great occasions wherein they might have shown their trustworthiness and integrity. But all such persons should remember, that in order to try whether a vessel be leaky, we first prove it with water, before we trust it with the wine. The more minute, trivial, and we may say *vernacular* oppor-

tunities of being just and upright, are constantly occurring to every one: and it is an unimpeachable character in these lesser things, that almost invariably prepares and produces those very opportunities of greater advancement, and of higher confidence, which turn out so rich a harvest, but which those alone are permitted to reap who have previously sown. —*Colton.*

LITTLE THINGS, THEIR INFLUENCE.—The influences of little things are as real, and as constantly about us, as the air we breathe, or the light by which we see. These are the small —the often invisible—the almost unthought of strands, which are inweaving and twisting by millions, to bind us to character—to good or evil here, and to heaven or hell hereafter.

LIVING, MODE OF.—The man, who will live above his present circumstances, is in great danger of living in a little time much beneath them, or, as the Italian proverb says, "The man who lives by hope will die by despair."—*Addison.*

LONGEVITY.—Longevity ought to be highly valued by men of piety and parts, as it will enable them to be much more useful to mankind, and especially to their own country. As to others, it is no great matter, since they are a disgrace to mankind, and their death is rather a service to the public.—*Cornaro.*

LOVE.—Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.—*Solomon.*

LOVE.—No cord or cable can draw so forcibly, or bind so fast, as love can do with only a single thread.—*Burton.*

LOVE.—Let us not love those things much which we are not sure to live long to love, nor to have long if we should. —*Fuller.*

LOVE.—Let thy love be to the best, so long as they do well; but take heed that thou love God, thy country, thy prince,

and thine own estate, before all others: for the fancies of men change, and he that loves to-day, hateth to-morrow; but let reason be thy school-mistress, which shall ever guide thee aright.—*Sir W. Raleigh—to his Son.*

LOVE.—The power of love consists mainly in the privilege that potentate possesses of coining, circulating, and making current those falsehoods between man and woman, which would not pass for one moment between woman and woman, or man and man.—*Colton.*

LOVE AND ESTEEM.—As love without esteem is volatile and capricious, esteem without love is languid and cold.—*Adventurer.*

LOVE COVERS SINS.—"Love covers a multitude of sins." When a scar cannot be taken away, the next kind office is to hide it.—Love is never so blind as when it is to spy faults. —It is like the painter, who, being to draw the picture of a friend having a blemish in one eye, would picture only the other side of his face.—It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the house-top.—*South.*

LOVE OF CHILDREN.—"Beware," said Lavater, "of him who hates the laugh of a child." "I love God and little children," was the simple, yet sublime sentiment of Richter.—*Sigourney.*

LOVE OF FRIENDS.—True love of our friends should hardly attach us to the world; for the greater number of those we have loved most are gathered into eternity, so that it is but exile from them that we covet when we would prolong our stay here on earth.

LOVE, UNDYING.—Solid love, whose root is virtue, can no more die, than virtue itself.—*Erasmus.*

LUNGS, THE.—Every breath we draw, we take into the lungs from one and a half to two pints of air; so that it requires about two and a half gallons of pure air a minute, or sixty hogsheads every twenty-four hours, properly to supply the lungs. How important, then, to health, to have houses well ventilated, and not to sleep in small, close rooms!

LUXURY.—You cannot spend money in luxury without doing good to the poor. Nay, you do more good to them by spending it in luxury than by giving it to them—you make them exert industry, whereas, by giving it, you keep them idle.—*Johnson.*

LYING.—Although the devil be the father of lies, he seems, like other great inventors, to have lost much of his reputation by the continual improvements that have been made upon him.—*Swift.*

LYING.—It is more from carelessness about truth, than from intentional lying, that there is so much falsehood in the world.—*Johnson.*

LYING.—After a tongue has once got the knack of lying, 'tis not to be imagined how impossible almost it is to reclaim it. Whence it comes to pass that we see some men, who are otherwise very honest, so subject to this vice. I have an honest lad to my tailor, who I never knew guilty of one truth, no, not when it had been to his advantage.—*Montaigne.*

LYING.—He who has not a good memory should never take upon him the trade of lying.—*Montaigne.*

LYING.—If a man had the art of second-sight for seeing lies, as they have in Scotland for seeing spirits, how admi-

rably he might entertain himself in this town by observing the different shapes, sizes, and colors of those swarms of lies, which buzz about the heads of some people, like flies about a horse's ears in summer; or those legions hovering every afternoon in Exchange-alley, enough to darken the air; or over a club of discontented grandees, and thence sent down in cargoes, to be scattered at elections.—*Swift.*

LYING.—Never chase a lie. Let it alone, and it will run itself to death. I can *work out* a good character much faster than any one can lie me out of it.

LYING, HOW TO BE TREATED.—Lies which are told out of arrogance and ostentation, a man should detect in his own defence, because he should not be triumphed over. Lies which are told out of malice he should expose, both for his own sake and that of the rest of mankind, because every man should rise against a common enemy; but the officious liar, many have argued, is to be excused, because it does some man good, and no man hurt.—*Steele.*

M.

MADNESS.—The consummation of madness, is, to do what, at the time of doing it, we intend to be afterwards sorry for; the deliberate and intentional making of work for repentance. —*Nevins.*

MADNESS AND FOLLY.—Mr. Locke has somewhere made a distinction between a madman and a fool: a fool is he that from right principles makes a wrong conclusion; but a madman is one who draws a just inference from false principles. Thus the fool who cut off the fellow's head that lay asleep, and hid it, and then waited to see what he would say when he awaked and missed his head-piece, was in the right in the first thought, that a man would be surprised to find such an

alteration in things since he fell asleep; but he was a little mistaken to imagine he could awake at all after his head was cut off.—*Tatler.*

MALICE.—Malice drinks one half of its own poison.—*Seneca.*

MAN.—What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god!

MAN.—What a chimera is man! what a confused chaos! what a subject of contradiction! a professed judge of all things, and yet a feeble worm of the earth! the great depositary and guardian of truth, and yet a mere huddle of uncertainty! the glory and the scandal of the universe!—*Pascal.*

MAN.—Man is to man all kinds of beasts; a fawning dog, a roaring lion, a thieving fox, a robbing wolf, a dissembling crocodile, a treacherous decoy, and a rapacious vulture.—*Cowley.*

MAN, HOW TO BE A.—It is not by books alone, or chiefly, that one becomes in all points a man. Study to do faithfully every duty that comes in your way. Stand to your post; silently devour the chagrins of life; love justice; control self; swerve not from truth or right; be a man of rectitude, decision, conscientiousness; one that fears and obeys God, and exercises benevolence to all; and in all this you shall possess true manliness.

MAN, WHAT WILL MAKE ONE.—Energy will do anything that can be done in this world; and no talents, no circumstances, no opportunities will make a two-legged animal a man without it.—*Goethe.*

MANKIND.—Mankind may be divided into the merry and the serious, who, both of them, make a very good figure in the species, so long as they keep their respective humors from degenerating into the neighboring extreme; there being a natural tendency in the one to a melancholy moroseness, and in the other to a fantastic levity.—*Addison.*

MANKIND, CONFIDENCE IN.—There are cases in which a man would be ashamed not to have been imposed upon. There is a confidence necessary to human intercourse, and without which men are often more injured by their own suspicions, than they could be by the perfidy of others.—*Burke.*

MANKIND, CONTEMPT OF.—We seldom contemn mankind till they have injured us; and when they have, we seldom do anything but detest them for the injury.—*Bulwer.*

MANKIND, HOW TO JUDGE.—Men are not to be judged by their looks, habits, and appearances; but by the character of their lives and conversations, and by their works. 'Tis better that a man's own works, than that another man's words should praise him.—*Sir R. L'Estrange.*

MANNER.—The manner of saying or of doing anything goes a great way in the value of the thing itself. It was well said of him that called a good office that was done harshly, and with an ill-will, a stony piece of bread; "It is necessary for him that is hungry to receive it, but it almost chokes a man in the going down."—*Seneca.*

MANNER.—There is not any benefit so glorious in itself, but it may yet be exceedingly sweetened, and improved by the manner of conferring it. The virtue, I know, rests in the *intent;* the profit in the judicious application of the *matter;* but, the beauty and ornament of an obligation, lies in the *manner* of it.—*Seneca.*

MANNER, AN ATTRACTIVE.—A man, whose great qualities want the ornament of exterior attractions, is like a naked mountain with mines of gold, which will be frequented only till the treasure is exhausted.—*Johnson.*

MANNERS.—Defect in manners, is usually the defect of fine perceptions. Elegance comes of no breeding, but of birth.—*Emerson.*

MANNERS, GOOD.—Good manners, is the art of making those people easy with whom we converse; whoever makes the fewest persons uneasy, is the best bred man in company. —*Swift.*

MANNERS, GOOD.—Good manners are the blossom of good sense and good feeling. If the law of kindness be written in the heart, it will lead to that disinterestedness in both great and little things—that desire to oblige, and that attention to the gratification of others, which are the foundation of good-manners.

MANNERS, GOOD.—Good manners are the small coin of virtue.—*Women of England.*

MANNERS, GOOD.—Good manners are the settled medium of social, as specie is of commercial life; returns are equally expected for both; and people will no more advance their civility to a bear, than their money to a bankrupt.—*Chesterfield.*

MAN-WORSHIP.—The same pride that erects a colossus, or a pyramid, installs a god or a hero: but though the adoring savage can raise his colossus to the clouds, he can exalt the hero not one inch above the standard of humanity; incapable, therefore, of exalting the idol, he debases himself, and falls prostrate before him.—*Goldsmith.*

MARRIAGE.—Marriage is the strictest tie of perpetual friendship, and there can be no friendship without confidence,

and no confidence without integrity; and he must expect to be wretched, who pays to beauty, riches, or politeness, that regard which only virtue and piety can claim.—*Johnson.*

MARRIAGE.—Of all the actions of a man's life, his marriage does least concern other people, yet of all actions of our life, 'tis most meddled with by other people.—*Selden.*

MARRIAGE.—Marriage is the best state for man in general; and every man is a worse man, in proportion as he is unfit for the married state.—*Johnson.*

MARRIAGE.—When two persons have so good an opinion of each other as to come together for life, they will not differ in matters of importance, because they think of each other with respect; and in regard to all things of consideration that may affect them, they are prepared for mutual assistance and relief in such occurrences. For less occasions, they form no resolutions, but leave their minds unprepared. —*Tatler.*

MARRIAGE.—An idol may be undeified by many accidental causes. Marriage in particular is a kind of counter-apotheosis, or a deification inverted.—When a man becomes familiar with his goddess, she quickly sinks into a woman.—*Addison.*

MARRIAGE FOR MONEY.—When a couple are now to be married, mutual love, or union of minds, is the last and most trifling consideration. If their goods and chattels can be brought to unite, their sympathetic souls are ever ready to guarantee the treaty. The gentleman's mortgaged lawn becomes enamored of the lady's marriageable grove; the match is struck up, and both parties are piously in love—according to act of parliament.—*Goldsmith.*

MARRIAGE, ITS OBLIGATION.—Two persons who have chosen

each other out of all the species, with design to be each other's mutual comfort and entertainment, have in that action bound themselves to be good-humored, affable, discreet, forgiving, patient, and joyful with respect to each other's frailties and imperfections to the end of their lives.—*Addison.*

MARRIAGE, TO THE WORTHLESS.—Themistocles, the great Athenian general, being asked whether he would rather choose to marry his daughter to an indigent man of merit, or to a worthless man of estate, replied, that he should prefer a man without an estate to an estate without a man.

MARRIAGE, WHY OFTEN UNHAPPY.—When we see the avaricious and crafty taking companions to their tables, and their beds, without any inquiry but after farms and money; or the giddy and thoughtless uniting themselves for life to those whom they have only seen by the light of tapers; when parents make articles for children without inquiring after their consent; when some marry for heirs to disappoint their brothers; and others throw themselves into the arms of those whom they do not love, because they have found themselves rejected where they were more solicitous to please; when some marry because their servants cheat them; some because they squander their own money; some because their houses are pestered with company; some because they will live like other people; and some because they are sick of themselves, we are not so much inclined to wonder that marriage is sometimes unhappy, as that it appears so little loaded with calamity; and cannot but conclude, that society has something in itself eminently agreeable to human nature, when we find its pleasures so great, that even the ill choice of a companion can hardly overbalance them.—Those, therefore, of the above description, that should rail against matrimony, should be informed, that they are neither to wonder, or repine, that a contract begun on such principles has ended in disappointment.—*Johnson.*

MARRIAGE, WHY OFTEN UNHAPPY.—The reason why so few marriages are happy, is because young ladies spend their time in making nets, not in making cages.—*Swift.*

MARRIED LIFE.—A great proportion of the wretchedness which has so often imbittered married life, I am persuaded, has originated in a negligence of trifles. Connubial happiness is a thing of too fine a texture to be handled roughly. It is a sensitive plant, which will not bear even the touch of unkindness; a delicate flower, which indifference will chill and suspicion blast. It must be watered by the showers of tender affection, expanded by the cheering glow of kindness, and guarded by the impregnable barrier of unshaken confidence. Thus matured, it will bloom with fragrance in every season of life, and sweeten even the loneliness of declining years.—*Sproat.*

MASS, A CARDINAL'S OPINION OF THE.—The Abbe Malot expressing a doubt to Richelieu how many masses would save a soul, the cardinal replied, "Pho! you are a blockhead—as many as it would take snowballs to heat an oven!"

MASTER OF A FAMILY.—It is not only paying wages, and giving commands, that constitutes a master of a family; but prudence, equal behavior, with a readiness to protect and cherish them, is what entitles a man to that character in their very hearts and sentiments.—*Steele.*

MASTER, THE EYE OF.—The eye of the master will do more work than both of his hands: not to oversee workmen, is to leave your purse open.—*Franklin.*

MATHEMATICS.—If a man's wits be wandering, let him study the mathematics; for in demonstrations, if his wit be called away ever so little, he must begin again.—*Lord Bacon.*

MATHEMATICS.—The study of the mathematics, is like

climbing up a steep and craggy mountain; when once you reach the top, it fully recompenses your trouble, by opening a fine, clear, and extensive prospect.

MATHEMATICS AND THE LANGUAGES.—The study of the mathematics cultivates the reason; that of the languages, at the same time the reason and the taste. The former gives power to the mind; the latter, both power and flexibility. The former, by itself, would prepare us for a state of certainties, which nowhere exists; the latter, for a state of probabilities, which is that of common life. Each, by itself, does but an imperfect work: in the union of both, is the best discipline for the mind, and the best training for the world as it is.

MATTER, ITS PROPERTIES.—What is said by the chemists of their darling mercury, is perhaps true of everybody through the whole creation, that, if a thousand lives should be spent upon it, all its properties would not be found out.—*Johnson.*

MAXIMS.—It is hard to form a maxim against which an exception is not ready to start up: so where the minister grows rich, the public is proportionably poor; as in a private family the steward always thrives the fastest when the lord is running out.—*Swift.*

MAXIMS AT COURT.—The two maxims of any great man at court are, always to keep his countenance, and never to keep his word.—*Swift.*

MAXIMS, BAD.—As a malicious censure craftily worded and pronounced with assurance, is apt to pass with mankind for shrewd wit; so a virulent maxim in bold expressions, though without any justness of thought, is readily received for true philosophy.—*Shaftesbury.*

MAXIMS, THEIR VALUE.—The value of a maxim, depends on four things: its intrinsic excellence or the comparative

correctness of the principle it embodies; the subject to which it relates; the extent of its application; and the comparative ease with which it may be applied in practice.—*Hodge.*

MEDICINE.—Medicine has been defined to be the art or science of amusing a sick man with frivolous speculations about his disorder, and of tampering ingeniously, till nature either kills or cures him.

MEDIOCRITY—There is a mean in all things; even virtue itself has stated limits; which not being strictly observed, it ceases to be virtue.—*Horace.*

MEDIOCRITY.—They are as sick that surfeit with too much, as they that starve with nothing. It is no mean happiness, therefore, to be seated in the mean. Superfluity comes soonest by white hairs, but competency lives longest.

MEDITATION ON TRUTH.—It is easier to go six miles to hear a sermon, than to spend one quarter of an hour in meditating on it when I come home.—*Philip Henry.*

MEDITATION ON TRUTH.—It is not hasty reading, but seriously meditating upon holy and heavenly truths that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian.—*Bishop Hall.*

MELANCHOLY.—Melancholy is a kind of demon that haunts our island, and often conveys herself to us in an easterly wind.—*Addison.*

MELANCHOLY.—Melancholy, or low spirits, is that hysterical passion which forces unbidden sighs and tears. It falls upon a contented life, like a drop of ink on white paper,

which is not the less a stain that it carries no meaning with it.—*W. Scott's Life.*

MEMORY.—The memory is a treasurer to whom we must give funds, if we would draw the assistance we need.—*Rowe.*

MEMORY.—We consider ourselves as defective in memory, either because we remember less than we desire, or less than we suppose others to remember.—*Johnson.*

MEMORY.—It is a terrible thought, that nothing is ever forgotten; that not an oath is ever uttered that does not continue to vibrate through all time, in the wide-spreading current of sound; that not a prayer is lisped, that its record is not to be found stamped on the laws of nature, by the indelible seal of the Almighty's will.—*Cooper.*

MEMORY.—Memory depends very much on the perspicuity, regularity, and order of our thoughts. Many complain of the want of memory, when the defect is in their judgment; and others, by grasping at all, retain nothing.—*Fuller.*

MEN AND STATUES.—Men and statues that are admired in an elevated station, have a very different effect on us when we approach them: the first appear less than we imagined them; the last, larger.—*Rochefoucault.*

MEN AND THEIR MERIT.—Cotemporaries appreciate the man, rather than his merit; posterity will regard the merit, rather than the man.—*Colton.*

MEN, DIFFERENCE BETWEEN GREAT AND LITTLE.—The real difference between men, is energy. A strong will, a settled purpose, an invincible determination, can accomplish almost anything; and in this lies the distinction between great men and little men.—*Fuller.*

MEN, GREAT.—Times of general calamity and confusion,

have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—*Colton.*

MEN, HOW KNOWN.—There are peculiar ways in men, which discover what they are, through the most subtle feints and closest disguise. A blockhead cannot come in, nor go away, nor sit, nor rise, nor stand, like a man of sense.—*Bruyere.*

MEN, HOW TO JUDGE.—We may judge of men by their conversation toward God, but never by God's dispensations toward them.—*Palmer.*

MERCIES.—Were there but a single mercy apportioned to each moment of our lives, the sum would rise very high; but how is our arithmetic confounded when every minute has more than we can distinctly number.—*Rowe on Contentment.*

MERIT.—Real merit of any kind, cannot long be concealed; it will be discovered, and nothing can depreciate it, but a man's exhibiting it himself. It may not always be rewarded as it ought; but it will always be known.—*Chesterfield.*

MERIT.—True merit, like a river, the deeper it is, the less noise it makes.—*Halifax.*

MERIT, MODEST.—Mere bashfulness without merit is awkward; and merit without modesty, insolent. But modest merit has a double claim to acceptance, and generally meets with as many patrons as beholders.—*Hughes.*

MERIT, SUFFICIENCY OF.—The sufficiency of my merit, is to know that my merit is not sufficient.—*St. Augustine.*

MERRIMENT.—Merriment is always the effect of a sudden impression. The jest which is expected is already destroyed. —*Johnson.*

METAPHORS.—An epithet or metaphor drawn from nature ennobles art; an epithet or metaphor drawn from art degrades nature.—*Johnson.*

METHOD.—Method goes far to prevent trouble in business; for it makes the task easy, hinders confusion, saves abundance of time, and instructs those who have business depending what to do and what to hope.—*Wm. Penn.*

METHOD.—Irregularity and want of method are only supportable in men of great learning or genius, who are often too full to be exact, and therefore choose to throw down their pearls in heaps before the reader, rather than be at the pains of stringing them.—*Addison.*

MIND, ACTIVE.—As the fire-fly only shines when on the wing, so it is with the human mind—when at rest, it darkens.

MIND AND BODY.—I find by experience, that the mind and the body are more than married, for they are most intimately united; and when the one suffers, the other sympathizes. —*Chesterfield.*

MIND AND MANNERS.—Prepare yourselves for the great world, as the *athletæ* used to do for their exercises; oil (if I may use the expression) your mind and your manners, to give them the necessary suppleness and flexibility; strength alone will not do, as young people are too apt to think.—*Chesterfield.*

MIND, A SOUND.—A perfectly just and sound mind, is a rare and invaluable gift. But it is still more unusual to see such a mind unbiassed in all its actings. God has given this soundness of mind but to few; and a very small number of these few, escape the bias of some predilection perhaps habitually operating; and none are at all times perfectly free. An exquisite watch went irregularly, though no defect could

be discovered in it. At last it was found that the balance wheel had been near a magnet; and here was all the mischief. If the soundest mind be magnetized by any predilection, it must act irregularly.—*Cecil.*

MIND, ITS CLEARNESS.—The best way to prove the clearness of our mind, is by showing its faults; as when a stream discovers the dirt at the bottom, it convinces us of the transparency and purity of the water.—*Pope.*

MIND, ITS ELASTICITY.—There is nothing so elastic as the human mind. Like imprisoned steam the more it is pressed the more it rises to resist the pressure. The more we are obliged to do, the more we are able to accomplish.—*T. Edwards.*

MIND, ITS IMPROVEMENT.—What stubbing, plowing, digging, and harrowing, is to land, that thinking, reflecting, examining, is to the mind. Each has its proper culture; and as the land that is suffered to lie waste and wild for a long time, will be overspread with brushwood, brambles, thorns, which have neither use nor beauty, so there will not fail to sprout up in a neglected, uncultivated mind, a great number of prejudices and absurd opinions, which owe their origin partly to the soil itself, the passions, and imperfections of the mind of man, and partly to those seeds which chance to be scattered in it, by every wind of doctrine which the cunning of statesmen, the singularity of pedants, and the superstition of fools shall raise.—*Berkeley.*

MIND, TO BE ENRICHED.—The mind is but a barren soil; a soil which is soon exhausted, and will produce no crop, or only one, unless it be continually fertilized and enriched with foreign matter.—*Sir J. Reynolds.*

MIND, TOO VIGOROUS.—A mind too vigorous and active, serves only to consume the body to which it is joined, as the

richest jewels are soonest found to wear their settings.—*Goldsmith.*

MIND, WELL BALANCED.—Knowledge, wisdom, erudition, arts, and elegance, what are they, but the mere trappings of the mind, if they do not serve to increase the happiness of the possessor? A mind rightly instituted in the school of philosophy, acquires at once the stability of the oak, and the flexibility of the osier.—*Goldsmith.*

MINISTRY, THE CHRISTIAN.—The Christian ministry is the worst of all trades, but the best of all professions.—*J. Newton.*

MIRTH AND CHEERFULNESS.—I have always preferred cheerfulness to mirth. The former is an act, the latter, a habit of the mind. Mirth is short and transient; cheerfulness, fixed and permanent. Those are often raised into the highest transports of mirth, who are subject to the greatest depressions of melancholy. On the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, yet it prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment. Cheerfulness keeps up a kind of daylight in the mind, filling it with a steady and perpetual serenity.—*Addison.*

MIRTH AND WIT.—Mirth should be the embroidery of conversation, not the web; and wit the ornament of the mind, not the furniture.

MISER.—Singular that the word miser, so often expressive of one who is rich, should, in its origin, signify one that is miserable.

MISER.—A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich.—*Shenstone.*

MISERS.—Misers have been described as madmen, who in the midst of abundance banish every pleasure, and make, from imaginary wants, real necessities. But few, very few, correspond to this exaggerated picture; and perhaps, there is not one in whom all these circumstances are found united. Instead of this, we find the sober and the industrious branded by the vain and the idle, with the odious appellation; men who, by frugality and labor, raise themselves above their equals, and contribute their share of industry to the common stock.—Whatever the vain or the ignorant may say, well were it for society had we more of this character amongst us. In general, these close men are found at last the true benefactors of society. With an avaricious man we seldom lose in our dealings, but too frequently in our commerce with prodigality.—*Goldsmith.*

MISERABLE, THE.—Miserable men commiserate not themselves; bowelless unto others, and merciless unto their own bowels.—*Browne.*

MISFORTUNES.—The humor of turning every misfortune into a judgment, proceeds from wrong notions of religion, which, in its own nature, produces good-will toward men, and puts the mildest construction upon every accident that befalls them. In this case, therefore, it is not religion that sours a man's temper, but it is his temper that sours his religion. People of gloomy, uncheerful imaginations, or of envious, malignant tempers, whatever kind of life they are engaged in, will discover their natural tincture of mind in all their thoughts, words, and actions. As the finest wines have often the taste of the soil, so even the most religious thoughts often draw something that is particular from the constitution of the mind in which they arise. When folly or superstition strikes in with this natural depravity of temper, it is not in the power, even of religion itself, to preserve the character

of the person who is possessed with it, from appearing highly absurd and ridiculous.—*Addison.*

MISFORTUNES.—By struggling with misfortunes, we are sure to receive some wounds in the conflict; but a sure method to come off victorious is by running away.—*Goldsmith.*

MISFORTUNES OF OTHERS.—I never knew a man who could not bear the misfortunes of another perfectly like a Christian. —*Swift.*

MISTAKES.—There are few, very few, that will own themselves in a mistake, though all the world see them to be in downright nonsense.—*Swift.*

MOBS.—A mob is a monster, with heads enough, but no heart, and little brains.

MODERATION.—Moderation is the silken string running through the pearl-chain of all virtues.—*Fuller.*

MODERATION OF DESIRES.—Moderate desires constitute a character fitted to acquire all the good which the world can yield. He is prepared, in whatever situation he is, therewith to be content; has learned the science of being happy; and possesses the alchemic stone which will change every metal into gold.—*Dwight.*

MODERNS, THE, AND ANCIENTS.—The moderns well may exceed the ancients, since they have the help of their knowledge. Standing on their shoulders, we of course see further than they.—*Cronsaz.*

MODESTY.—A modest person seldom fails to gain the good-will of those he converses with, because nobody envies a man who does not appear to be pleased with himself.—*Steele.*

MODESTY.—Modesty is to merit, as shades to figures in a picture; giving it strength and beauty.—*Bruyere.*

MODESTY.—A just and reasonable modesty does not only recommend eloquence, but sets off every great talent which a man can be possessed of. It heightens all the virtues which it accompanies; like the shades in paintings, it raises and rounds every figure, and makes the colors more beautiful, though not so glaring as they would be without it.—*Addison.*

MODESTY.—Modesty in a man is never to be allowed as a good quality, but a weakness, if it suppresses his virtue, and hides it from the world, when he has at the same time a mind to exert himself.—*Tatler.*

MODESTY.—You little know what you have done, when you have first broke the bounds of modesty; you have set open the door of your fancy to the devil, so that he can, almost at his pleasure ever after, represent the same sinful pleasure to you anew: he hath now access to your fancy to stir up lustful thoughts and desires, so that when you should think of your calling, or of your God, or of your soul, your thoughts will be worse than swinish, upon the filth that is not fit to be named. If the devil here get in a foot, he will not easily be got out.—*Baxter.*

MONEY.—Remember that money is of a prolific, generating nature. Money can beget money, and its offspring can beget more, and so on. Five shillings turned is six: turned again it is seven and threepence; and so on till it becomes a hundred pounds. The more there is of it, the more it produces, every turning, so that the profits rise quicker and quicker. He that kills a breeding sow, destroys all her offspring to the thousandth generation. He that murders a crown, destroys all that it might have produced, even scores of pounds.—*Franklin.*

MONEY AND TIME.—Money and time are the heaviest burthens of life, and the unhappiest of all mortals are those who have more of either than they know how to use. To set himself free from these incumbrances, one hurries to Newmarket; another travels over Europe; one pulls down his house and calls architects about him; another buys a seat in the country, and follows his hounds over hedges and through rivers; one makes collections of shells; and another searches the world for tulips and carnations.—*Johnson.*

MONEY, THE LOVE OF.—The love of money, is the root of all evil.—*Paul.*

MORALITY.—All sects are different, because they come from men; morality is everywhere the same, because it comes from God.—*Voltaire.*

MORALITY.—The morality which is divorced from godliness, however specious and captivating to the eye, is superficial and deceptive. The only morality that is clear in its source, pure in its precepts, and efficacious in its influence, is the morality of the gospel. All else is, at best, but idolatry—the worship of something of man's own creation; and that imperfect and feeble, like himself, and wholly insufficient to give him support and strength.

MORALITY.—Discourses on morality, and reflection on human nature, are the best means we can make use of to improve our minds, gain a true knowledge of ourselves, and recover our souls out of the vice, ignorance, and prejudice which naturally cleave to them.—*Addison.*

MORALITY AND MOTIVES.—The morality of an action depends upon the motive from which we act. If I fling half a crown to a beggar with intention to break his head, and he picks it up and buys victuals with it, the physical effect is

good; but with respect to me, the action is very wrong.—*Johnson.*

MORALITY AND RELIGION.—They that cry down moral honesty, cry down that which is a great part of my religion, my duty towards God, and my duty towards man. What care I to see a man run after a sermon, if he cozens and cheats as soon as he comes home. On the other side, morality must not be without religion; for if so, it may change, as I see convenience. Religion must govern it. He that has not religion to govern his morality, is not a dram better than my mastiff dog; so long as you stroke him, and please him, and do not pinch him, he will play with you, as finely as may be; he is a very good moral mastiff; but if you hurt him, he will fly in your face, and tear out your throat. —*Selden.*

MORALS AND MANNERS.—Where social improvements originate with the clergy, and where they bear a just share of the toil, the condition of morals and manners cannot be very much depressed.—*Martineau.*

MORALS OF A COMMUNITY.—The health of a community, is an almost unfailing index of its morals.—*Martineau.*

MORALS OF A PEOPLE.—Learn what a people glory in, and you may learn much of both the theory and practice of their morals.—*Martineau.*

MORTALITY.—The fear of death often proves mortal, and sets people on methods to save their lives, which infallibly destroy them. This is a reflection made by some historians, upon observing that there are many more thousands killed in a flight, than in a battle; and may be applied to those multitudes of imaginary sick persons that break their constitutions by physic, and throw themselves into the arms of death, by endeavoring to escape it.—*Addison.*

MORTALITY.—To smell a fresh turf of earth, is wholesome for the body; no less are thoughts of mortality cordial to the soul.—"Dust thou art, and unto dust thou shalt return." —*Fuller.*

MOTHERS.—I think it must somewhere be written, that the virtues of mothers shall, occasionally, be visited on their children, as well as the sins of fathers.—*Dickens.*

MOTIVES.—The true motives of our actions, like the real pipes of an organ, are usually concealed; but the gilded and hollow pretext is pompously placed in the front for show.—*Colton.*

MURMURING.—He who murmurs against his condition, does not understand it; but he who accepts of it in peace, will soon learn to comprehend it. What one has experienced and learned in this respect, is always a stage he has made on his way to heaven.

MUSIC.—Music is the mediator between the spiritual and the sensual life. Although the spirit be not master of that which it creates through music, yet it is blessed in this creation, which, like every creation of art, is mightier than the artist.—*Beethoven.*

MUSIC, SACRED.—One of the most essential preparations for eternity is, delight in *praising* God; a higher acquirement, I do think, than even delight and devotedness in *prayer.*—*Chalmers.*

MYSTERY.—Mystery magnifies danger, as a fog the sun; the hand that warned Belshazzar derived its horrifying influence from the want of a body.—*Colton.*

MYSTERY.—Most men take least notice of what is plain, as if that were of no use; but puzzle their thoughts, and lose

themselves in those vast depths and abysses, which no human understanding can fathom.—*Sherlock.*

MYSTERIES.—In dwelling on divine mysteries, keep thy heart humble, thy thoughts reverent, thy soul holy. Let not philosophy be ashamed to be confuted, nor logic to be confounded, nor reason to be surpassed. What thou canst not prove, approve; what thou canst not comprehend, believe; what thou canst believe, admire and love and obey. So shall thine ignorance be satisfied in thy faith, and thy doubt be swallowed up in thy reverence, and thy faith be as influential as sight. Put out thine own candle, and then shalt thou see clearly the sun of righteousness.

N.

NAMES.—With the vulgar, and the learned, names have great weight; the wise use a writ of inquiry into their legitimacy when they are advanced as authorities.—*Zimmerman.*

NAMES OF CONTEMPT.—One of the greatest artifices the devil uses to engage men in vice and debauchery, is to fasten names of contempt on certain virtues, and thus to fill weak souls with a foolish fear of passing for scrupulous, should they desire to put them in practice.—*Pascal.*

NATURE AND PHILOSOPHY.—It is the bounty of nature that we live, but of philosophy, that we live well; which is, in truth, a greater benefit than life itself.—*Seneca.*

NATURE, ARTIFICIAL.—All things are artificial, for nature is the art of God.—*Sir T. Browne.*

NATURE, GOOD.—Good-nature is the very air of a good mind; the sign of a large and generous soul; and the peculiar soil in which virtue prospers.—*Goodman.*

NATURE, GOOD.—Good-nature is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty. It shows virtue in the fairest light; takes off in some measure from the deformity of vice; and makes even folly and impertinence supportable. —*Addison.*

NATURE, GOOD AND ILL.—Good-nature, like a bee, collects honey from every herb. Ill-nature, like a spider, sucks poison from the sweetest flower.

NECESSITY.—There is no contending with necessity, and we should be very tender how we censure those that submit to it. 'Tis one thing to be at liberty to do what we will, and another thing to be tied up to do what we must.—*Sir R. L'Estrange.*

NEEDY, THE.—God, the great Father of all, has given no one of his children such a property in the things of this world, but that he has also given his needy brother a right in the surplusage of his goods, so that it cannot justly be denied him when his pressing wants call for it.—*Locke.*

NEGLECT.—A little neglect may breed great mischief; for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost; being overtaken and slain by an enemy, all for want of care about a horse-shoe nail.—*Franklin.*

NEGLECT.—An experienced mother, who had brought up a large family of children with eminent success, was once asked by a younger one what she would recommend in the case of some children who were too anxiously educated; and her reply was, "I think, my dear, a little wholesome neglect."

NEWS.—A map does not exhibit a more distinct view of the boundaries and situation of every country, than its news

does a picture of the genius and morals of its inhabitants.—*Goldsmith.*

NEWSPAPER, THE.—A newspaper is the history of the world for one day. It is the history of that world in which we now live, and with which we are consequently more concerned than with those which have passed away, and exist only in remembrance: though, to check us in our too fond love of it, we may consider, that the present, likewise, will soon be past, and take its place in the repositories of the dead.—*Bishop Horne.*

NEWSPAPERS, THEIR BENEFIT.—The follies, vices, and consequent miseries of multitudes, displayed in a newspaper, are so many admonitions and warnings, so many beacons, continually burning, to turn others from the rocks on which they have been shipwrecked. What more powerful dissuasive from suspicion, jealousy, and anger, than the story of one friend murdered by another in a duel? What caution likely to be more effectual against gambling and profligacy than the mournful relation of an execution, or the fate of a despairing suicide? What finer lecture on the necessity of economy than an auction of estates, houses, and furniture? "Talk they of morals?" There is no need of Hutcheson, Smith, or Paley. Only take a newspaper, and consider it well; read it, and it will instruct thee.—*Bishop Horne.*

NEWSPAPERS, THEIR BENEFIT.—Of all the amusements that can possibly be imagined for a hard-working man, after a day's toil, or in its intervals, there is nothing like reading an entertaining newspaper. It relieves his home of its dulness or sameness, which in nine cases out of ten, is what drives him to the alehouse, to his own ruin and his family's. It transports him into a gayer and livelier, and more diversified and interesting scene; and while he enjoys himself there, he may forget the evils of the present moment fully as much as

if he was ever so drunk; with the great advantage of finding himself the next day with his money in his pocket, or, at least, laid out in real necessaries and comforts for himself and family, without a headache. Nay, it accompanies him in his next day's work, and if the paper he has been reading be anything above the very idlest and lightest, gives him something to think of besides the mechanical drudgery of his every-day occupation—something he can enjoy while absent, and look forward with pleasure to return to.—*Sir J. Herschell.*

NICKNAMES.—A good name will wear out; a bad one may be turned; a nickname lasts forever.—*Zimmerman.*

NOBILITY.—Diogenes, being asked who were the noblest men in the world, replied, those who despise riches, glory, pleasures, and lastly life; who overcome the contrary of all those things, viz., poverty, infamy, pain, and death, bearing them with an undaunted mind. And Socrates, being asked, what true nobility was, answered, temperance of mind and body.—*From the Italian.*

NOBILITY, THE ONLY TRUE.—The original of all men is the same; and virtue is the only nobility.—*Seneca.*

NOBILITY, TRUE.—Talent and worth are the only eternal grounds of distinction. To these the Almighty has affixed his everlasting patent of nobility. Knowledge and goodness —these make degrees in heaven, and they must be the graduating scale of a true democracy.—*Sedgwick.*

NOISE.—It is with narrow-souled people as with narrow-necked bottles; the less they have in them, the more noise they make in pouring it out.—*Pope.*

NOISE AND SENSE.—Those orators who give us much noise and many words, but little argument, and less sense, and who

are most loud when least lucid, should take a lesson from nature. She often gives us lightning without thunder, but never thunder without lightning.

NOVELS AND ROMANCES.—Above all things, never let your son touch a novel or romance. How delusive, how destructive are those pictures of consummate bliss! They teach the youthful to sigh after beauty and happiness that never existed; to despise the little good that fortune has mixed in our cup, by expecting more than she ever gave; and in general—take the word of a man who has seen the world, and studied it more by experience than by precept—take my word for it, I say, that such books teach us very little of the world.—*Goldsmith.*

NOVELS AND ROMANCES.—No habitual reader of novels can love the Bible or any other book that demands thought, or inculcates the serious duties of life. He dwells in a region of imagination, where he is disgusted with the plainness and simplicity of truth, with the sober realities that demand his attention, as a rational and immortal being, and an accountable subject of God's government.

NOVELTY.—Curiosity, from its nature, is a very active principle; it quickly runs over the greatest part of its objects, and soon exhausts the variety common to be met with in nature. Some degree of novelty must be one of the materials in almost every instrument which works upon the mind; and curiosity blends itself, more or less, with all our pleasures.—*Burke.*

O.

OBEDIENCE.—Let thy child's first lesson be obedience, and the second may be what thou wilt.—*Fuller.*

OBEDIENCE, FILIAL.—Filial obedience is the first and greatest requisite of a state; by this we become good subjects to our emperors, capable of behaving with just subordination to our superiors, and grateful dependants on heaven; by this we become fonder of marriage, in order to be capable of exacting obedience from others in our turn: by this we become good magistrates; for early submission is the truest lesson to those who would learn to rule. By this the whole state may be said to resemble one family, of which the emperor is the protector, father, and friend.—*Goldsmith.*

OBJECTS, GREAT.—Great objects form great minds.—*Emmons.*

OBLIGATION.—Obligation is thraldom, and thraldom is hateful.—*Hobbes.*

OBLIGATION.—It is safer to affront some people than to oblige them; for the better a man deserves, the worse they will speak of him; as if the professing of open hatred to their benefactors were an argument that they lie under no obligation.—*Seneca.*

OBSCURITY.—There is no defence against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph. —*Addison.*

OBSERVATION.—I pity the man who can travel from Dan to Beersheba, and cry, 'tis all barren—and so it is; and so is all the world to him who will not cultivate the fruits it offers.—*Sterne.*

OBSTINATE, THE.—An obstinate man does not hold opinions, but they hold him; for when he is once possest with an error, it is like a devil, only cast out with great difficulty. Whatsoever he lays hold on, like a drowning man, he never loses, though it do but help to sink him the sooner. His ignorance is abrupt and inaccessible, impregnable both by art and nature, and will hold out to the last, though it has nothing but rubbish to defend. It is as dark as pitch, and sticks as fast to anything it lays hold on. His skull is so thick, that it is proof against any reason, and never cracks but on the wrong side, just opposite to that against which the impression is made, which surgeons say does happen very frequently. The slighter and more inconsistent his opinions are, the faster he holds them, otherwise they would fall asunder of themselves: for opinions that are false ought to be held with more strictness and assurance than those that are true, otherwise they will be apt to betray their owners before they are aware. He delights most of all to differ in things indifferent; no matter how frivolous they are, they are weighty enough in proportion to his weak judgment; and he will rather suffer self-martyrdom than part with the least scruple of his freehold; for it is impossible to dye his dark ignorance into a lighter color. He is resolved to understand no man's reason but his own, because he finds no man can understand his but himself. His wits are like a sack, which the French proverb says is tied faster before it is full than when it is; and his opinions are like plants that grow upon rocks, that stick fast though they have no rooting. His understanding is hardened like Pharaoh's heart, and is proof against all sorts of judgments whatsoever.—*Butler.*

OCCUPATION.—The great happiness of life, I find, after all to consist, in the regular discharge of some mechanical duty.—*Schiller.*

Occupation.—No thoroughly occupied man was ever yet very miserable.—*Landon.*

Occupation.—Indolence is a delightful but distressing state; we must be doing something to be happy. Action is no less necessary than thought, to the instinctive tendencies of the human frame.—*Hazlitt.*

Occupation.—Every Egyptian was commanded by law annually to declare by what means he maintained himself; and if he omitted to do it, or gave no satisfactory account of his way of living, he was punishable with death. This law Solon brought from Egypt to Athens, where it was inviolably observed as a most equitable regulation.—*Herodotus.*

Occupation.—It is an undoubted truth, that the less one has to do the less time one finds to do it in. One yawns, one procrastinates, one can do it when one will, and, therefore, one seldom does it at all; whereas, those who have a great deal of business, must (to use a vulgar expression) buckle to it; and then they always find time enough to do it in.—*Chesterfield.*

Occupation.—I have lived, to know that the great secret of human happiness is this: never suffer your energies to stagnate. The old adage of 'too many irons in the fire,' conveys an untruth. You cannot have too many—poker, tongs, and all—keep them all going.—*Adam Clarke.*

Occupation.—Let none fondly persuade themselves that men can live without the necessaries of life. He who will not apply himself to business, evidently discovers that he means to get his bread by cheating, stealing, or begging, or else is wholly void of reason.—*Ischomachus.*

Occupation for the young.—Occupation is a necessity

to the young. They love to be busy about something, however trifling; and if not directed to some useful employment will soon engage in something that is evil, thus verifying the old proverb, "That idleness is the mother of mischief."

OCCUPATION, ITS IMPORTANCE TO THE COMMUNITY.—The prosperity of a people is proportionate to the number of hands and minds usefully employed. To the community, sedition is a fever, corruption is a gangrene, and idleness is an atrophy. Whatever body, and whatever society wastes more than it acquires, must gradually decay: and every being that continues to be fed, and ceases to labor, takes away something from the public stock.—*Johnson.*

OCCUPATIONS, THEIR SOURCE.—Most of the trades, professions, and ways of living among mankind, take their original, either from the love of pleasure, or the fear of want. The former, when it becomes too violent, degenerates into luxury, and the latter into avarice.—*Addison.*

ODDITIES.—Oddities and singularities of behavior may attend genius; but when they do, they are its misfortunes and blemishes. The man of true genius will be ashamed of them, or at least will never affect to be distinguished by them.—*Temple.*

OLD AGE.—A comfortable old age is the reward of a well-spent youth; therefore instead of its introducing dismal and melancholy prospects of decay, it should give us hopes of eternal youth in a better world.—*Palmer.*

OLD AGE.—We hope to grow old, yet we fear old age; that is, we are willing to live, and afraid to die.—*Bruyere.*

OLD AGE.—Old age has been charged with being insensible to pleasure, and the enjoyments arising from the gratification of the senses; a most blessed and heavenly effect,

truly, if it eases us of what in youth was the sorest plague of life.—*Cicero.*

OLD AGE.—An old man who has lived in the exercise of virtue, looking back without a blush on his past days, and pointing to that better state where alone he can be perfectly rewarded, is a figure the most venerable that can well be imagined.—*Mackenzie.*

OLD AGE, AND YOUTH.—As I approve of a youth, that has something of the old man in him, so I am no less pleased with an old man, that has something of the youth. He that follows this rule, may be old in body, but can never be so in mind.—*Cicero.*

OLD AGE AND YOUTH.—Though every old man has been young, and every young one hopes to be old, there seems to be a most unnatural misunderstanding between those two stages of life. This unhappy want of commerce arises from the insolent arrogance or exultation in youth, and the irrational despondence or self-pity in age.—*Steele.*

OMNIPRESENCE OF GOD.—"Tell me," said a gentleman to a child of six years old, "where God is, and I will give you a penny." "And I," said the child, "will give you two, if you will tell me where he is not."

OPINION.—That was excellently observed, say I, when I read a passage in an author, where his opinion agrees with mine. When we differ, there I pronounce him to be mistaken.—*Swift.*

OPINION, ITS VALUE.—The same enthusiasm, that dignifies a butterfly or a medal to the virtuoso and the antiquary, may convert controversy into quixotism; and present to the deluded imagination of the theological knight-errant, a barber's basin, as Mambrino's helmet. The real value of any doctrine can only be determined by its influence on the conduct

of man, with respect to himself, to his fellow-creatures, or to God.—*Percival.*

OPINION OF OTHERS.—Conscience, in most men, is but the anticipation of the opinions of others.—*Taylor's Statesman.*

OPINION OF OTHERS, ITS INFLUENCE.—Almost all the parts of our bodies require some expense. The feet demand shoes; the legs, stockings; the rest of the body, clothing; and the belly, a good deal of victuals. Our eyes, though exceedingly useful, ask, when reasonable, only the cheap assistance of spectacles, which could not much impair our finances. But the eyes of other people are the eyes that ruin us. If all but myself were blind, I should want neither fine clothes, fine houses, nor fine furniture.—*Franklin.*

OPINIONS.—Opinions, like showers, are generated in high places, but they invariably descend into lower ones, and ultimately flow down to the people, as rain unto the sea.—*Colton.*

OPINIONS, OUR OWN.—We never are satisfied with our opinions, whatever we may pretend, till they are ratified and confirmed by the suffrages of the rest of mankind. We dispute and wrangle forever; we endeavor to get men to come to us, when we do not go to them.—*Sir J. Reynolds.*

OPPORTUNITIES.—A genius and great abilities are often wanting, sometimes, only opportunities. Some deserve praise for what they have done, and others for what they would have done.—*Bruyere.*

OPPORTUNITIES.—He who has opportunities to inspect the sacred moments of elevated minds, and seizes none, is a son of dulness; but he who turns those moments into ridicule, will betray with a kiss, and in embracing, murder.—*Lavater.*

OPPORTUNITIES, TO BE IMPROVED.—There is need of a sprightly and vigilant soul to discern and to lay hold on favorable junctures; a man must look before him, descry opportunities at a distance, keep his eye constantly upon them, observe all the motions they make towards him, make himself ready for their approach, and when he sees his time, lay fast hold, and not let go again, till he has done his business. —*Charron.*

ORATORY.—In oratory, the greatest art is to conceal art. —*Swift.*

OSTENTATION.—Whatever is done without ostentation, and without the people being witnesses of it, is, in my opinion, most praiseworthy: not that the public eye should be entirely avoided, for good actions desire to be placed in the light; but notwithstanding this, the greatest theatre for virtue is conscience.—*Cicero.*

OURSELVES AND OTHERS.—The disesteem and contempt of others is inseparable from pride. It is hardly possible to overvalue ourselves, but by undervaluing our neighbors; and we commonly most undervalue those who are by other men thought to be wiser than we are; and it is a kind of jealousy in ourselves that they are so, which provokes our pride.—*Clarendon.*

P.

PAIN AND PLEASURE.—Pain and pleasure, like light and darkness, succeed each other; and he only that knows how to accommodate himself to their periodical returns, and can wisely extract the good from the evil, knows how to live.—*Sterne.*

PAIN AND PLEASURE.—Pain may be said to follow pleasure, as its shadow; but the misfortune is, that in this partic-

ular case, the substance belongs to the shadow, and the emptiness to its cause.—*Colton.*

PARENTS AND CHILDREN.—We speak of educating our children. Do we know that our children also educate us?—*Sigourney.*

PARENTS, THEIR EXAMPLE.—Parents who wish to train up their children in the way they should go, must go in the way in which they would train up their children.

PARENTS, THEIR ILLIBERALITY.—The illiberality of parents, in allowance towards their children, is a harmful error, and makes them base; acquaints them with shifts; makes them sort with mean company; and makes them surfeit more when they come to plenty: and therefore the proof is best when men keep their authority towards their children, but not their purse.—*Lord Bacon.*

PARENTS, THEIR WORK.—The father and mother of an unnoticed family, who in their seclusion awaken the mind of one child to the idea and love of goodness, who awaken in him a strength of will to repel temptation, and who send him out prepared to profit by the conflicts of life, surpass in influence a Napoleon breaking the world to his sway.—*Channing.*

PARLIAMENTS AND COUNCILS.—We assemble parliaments and councils, to have the benefit of their collected wisdom; but we necessarily have, at the same time, the inconveniences of their collected passions, prejudices, and private interests. By the help of these, artful men overpower their wisdom, and dupe its possessors; and if we may judge by the acts, arrets, and edicts, all the world over, for regulating commerce, an assembly of great men is the greatest fool upon earth.—*Franklin.*

PASSION.—Passion may not unfitly be termed the mob of the man, that commits a riot on his reason.—*Penn.*

PASSION.—Passion is the great mover and spring of the soul: when men's passions are strongest, they may have great and noble effects; but they are then also apt to fall into the greatest miscarriages.—*Sprat.*

PASSION.—He submits to be seen through a microscope, who suffers himself to be caught in a fit of passion.—*Lavater.*

PASSIONATE, THE.—The passionate are like men standing on their heads; they see all things the wrong way.—*Plato.*

PASSIONS.—Men spend their lives in the service of their passions, instead of employing their passions in the service of their life.—*Steele.*

PASSIONS.—A wise man's heart is like a broad hearth that keeps the coals (his passions) from burning the house. Good deeds in this life are coals raked up in embers, to make a fire next day.—*Sir T. Overbury.*

PASSIONS.—People have a custom of excusing the enormities of their conduct by talking of their passions, as if they were under the control of a blind necessity, and sinned because they could not help it.—*Cumberland.*

PASSIONS, OUR.—Our passions are like convulsion fits, which, though they make us stronger for the time, leave us the weaker ever after.—*Pope.*

PASSIONS, THE.—The passions are unruly cattle, and therefore you must keep them chained up, and under the government of religion, reason, and prudence. If you thus keep them under discipline, they are useful servants; but if you let them loose, and give them head, they will be your masters, and unruly masters, and carry you like wild and unbridled horses, into a thousand mischiefs and inconveniences, besides the great disturbance, disorder, and discomposure they will occasion in your own mind.—*Sir M. Hale.*

PASSIONS, THE.—The passions may be humored till they become our master, as a horse may be pampered till he gets the better of his rider; but early discipline will prevent mutiny, and keep the helm in the hands of reason.—*Cumberland.*

PASSIONS, THE, AND DESIRES.—The passions and desires, like the two twists of a rope, mutually mix one with the other, and twine inextricably round the heart; producing good, if moderately indulged; but certain destruction, if suffered to become inordinate.—*Burton.*

PAST AND FUTURE.—Age and sorrow have the gift of reading the future by the sad past.—*Farrar.*

PAST, RESPECT FOR THE.—It is one proof of a good education, and of true refinement of feeling, to respect antiquity.—*Sigourney.*

PASTIME.—Pastime is a word that should never be used but in a bad sense; it is vile to say a thing is agreeable, because it helps to pass the time away.—*Shenstone.*

PATIENCE.—A phlegmatic insensibility is as different from patience, as a pool from a harbor. Into the one, indolence naturally sinks us; but if we arrive at the other, it is by encountering many an adverse wind and rough wave, with a more skilful pilot at the helm than self, and a company under better command than the passions.—*Dilwyn.*

PATIENCE FROM OTHERS.—He surely is most in want of another's patience, who has none of his own.—*Lavater.*

PATIENCE UNDER OUR LOT.—Our real blessings often appear to us in the shape of pains, losses, and disappointments; but let us have patience, and we soon shall see them in their proper figures.—*Addison.*

PATIENCE WITH CHILDREN.—If I were asked what single qualification was necessary for one who has the care of children, I should say patience—patience with their tempers, patience with their understandings, patience with their progress. It is not brilliant parts or great acquirements which are necessary for teachers, but patience to go over first principles again and again; steadily to add a little every day: never to be irritated by wilful or accidental hinderance.

PEACEABLENESS.—The more quietly and peaceably we all get on, the better—the better for ourselves—the better for our neighbors. In nine cases out of ten the wisest policy is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him: no matter who he is, or how he misuses you, the wisest way is generally to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.

PEDANTRY.—If a strong attachment to a particular subject, a total ignorance of every other; an eagerness to introduce that subject upon all occasions, and a confirmed habit of declaiming upon it without either wit or discretion, be the marks of a pedantic character, as they certainly are, it belongs to the illiterate as well as the learned; and St. James's itself may boast of producing as arrant pedants as were ever sent forth from a college.—*B. Thornton.*

PEDANTRY.—There is a pedantry in manners, as in all arts and sciences, and sometimes in trades. Pedantry is properly the overrating any kind of knowledge we pretend to, and if that kind of knowledge be a trifle in itself, the pedantry is the greater.—*Swift.*

PEDANTRY.—A man who has been brought up among books, and is able to talk of nothing else, is a very indifferent companion, and what we call a pedant. But we should

enlarge the title, and give it to every one that does not know how to think out of his profession and particular way of life. What is a greater pedant than a mere man of the town? Bar him the play-houses, a catalogue of the reigning beauties, and you strike him dumb. The military pedant always talks in a camp, and in storming towns, making lodgments, and fighting battles from one end of the year to the other. Everything he speaks smells of gunpowder; if you take away his artillery from him, he has not a word to say for himself. The law pedant is perpetually putting cases, repeating the transactions of Westminster-hall, wrangling with you upon the most indifferent circumstances of life, and not to be convinced of the distance of a place, or of the most trivial point in conversation, but by dint of argument. The state pedant is wrapt up in news, and lost in politics. If you mention either of the sovereigns of Europe, he talks notably; but if you go out of the gazette, you drop him. In short, a mere courtier, a mere soldier, a mere scholar, a mere anything, is an insipid, pedantic character, and equally ridiculous.—*Spectator.*

PEDANTRY.—A woman of fashion who is employed in remarks upon the weather, who observes from morning to noon that it is likely to rain, and from noon to night that it spits, that it mizzles, that it is set in for a wet evening; and being incapable of any other discourse, is as insipid a companion, and just as pedantic, as he who quotes Aristotle over his tea, or talks Greek at a card-table.—*B. Thornton.*

PEDANTRY.—We only toil and labor to stuff the memory, and in the meantime leave the conscience and understanding unfurnished and void. And, as old birds who fly abroad to forage for grain, bring it home in their beak, without tasting it themselves, to feed their young; so our pedants go picking knowledge here and there, out of several authors, and

hold it at their tongues' end, only to distribute it among their pupils.—*Montaigne.*

PEDANTRY AND BIGOTRY.—Pedantry and bigotry are millstones, able to sink the best book which carries the least part of their dead weight. The temper of the pedagogue suits not with the age; and the world, however it may be taught, will not be tutored.—*Shaftesbury.*

PERFECTION.—The Stoic philosophy insults human nature, and discourages all our attempts, by enjoining and promising a perfection in this life, of which we feel ourselves incapable. The Christian religion shows compassion to our weakness, by prescribing to us only the practical task of aiming continually at further improvements, and animates our endeavors, by the promise of divine aid, equal to our trial.—*Epictetus.*

PERSECUTION.—Persecution often does in this life, what the last day will do completely—separate the wheat from the tares.—*Milner.*

PERSEVERANCE.—Great works are performed, not by strength, but by perseverance. Yonder palace was raised by single stones, yet you see its height and spaciousness. He that shall walk with vigor three hours a day, will pass in seven years a space equal to the circumference of the globe. —*Rasselas.*

PERSEVERANCE.—With time and patience, the mulberry-leaf becomes silk.—*Chinese proverb.*

PERSEVERANCE.—All the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance: it is by this that the quarry becomes a pyramid, and that distant countries are united with canals. If a man was to compare the effect of a single stroke of the pick-axe, or of one impression of the spade, with the general design and last result, he would be over-

whelmed by the sense of their disproportion; yet those petty operations, incessantly continued, in time surmount the greatest difficulties, and mountains are levelled, and oceans bounded, by the slender force of human beings.—*Johnson.*

PHILOSOPHY.—A little philosophy inclineth men's minds to atheism; but depth in philosophy bringeth men's minds to religion.—*Lord Bacon.*

PHILOSOPHY.—Philosophy can add to our happiness in no other manner but by diminishing our misery; it should not pretend to increase our present stock, but make us economists of what we are possessed of. The great source of calamity lies in regret or anticipation: he therefore is most wise who thinks of the present alone, regardless of the past or future. This is impossible to a man of pleasure; it is difficult to the man of business; and is in some degree attainable by the philosopher. Happy were we all born philosophers; all born with a talent of thus dissipating our own cares by spreading them upon all mankind.—*Goldsmith.*

PHILOSOPHY.—To be a husbandman, is but a retreat from the city; to be a philosopher, from the world; or rather, a retreat from the world, as it is man's, into the world, as it is God's.—*Cowley.*

PHILOSOPHY.—Philosophy hath given us several plausible rules for attaining peace and tranquillity of mind, but they fall very much short of bringing men to it.—*Tillotson.*

PHILOSOPHY, THE SKEPTICAL.—The modern skeptical philosophy consists in believing everything but the truth, and *exactly in proportion to the want of evidence*, or, to use the words of the poet, in making windows that shut out the light, and passages that lead to nothing.—*Nisbet.*

PHYSIC.—Physic, for the most part, is nothing else but the substitute of exercise or temperance.—*Addison.*

PIETY AND KNOWLEDGE.—A mind full of piety and knowledge is always rich; it is a bank that never fails; it yields a perpetual dividend of happiness.

PIETY, HOW MANIFEST.—Growth in piety will be manifest in more usefulness and less noise; more tenderness of conscience and less scrupulosity; in more steadfastness, peace, humility; more resignation under God's chastisements, and more patience under man's injuries. When the corn is full in the ear, it bends down because it is full.

PIETY IN THE AGED.—The hoary head is a crown of glory, if it be found in the way of righteousness.—*Solomon.*

PIONEERS IN LEARNING.—He that shortens the road to knowledge, lengthens life; and we are all of us more indebted than we believe we are, to that class of writers whom Johnson termed "pioneers of literature, doomed to clear away the dirt and rubbish for those heroes who press on to honor and victory without deigning to bestow a single smile on the humble drudge that facilitates their progress.—*Colton.*

PITY AND ADMIRATION, DESIRE FOR.—The desire of being pitied or admired, is commonly the reason of our confiding things to others.

PLACE.—He who thinks his place below him, will certainly be below his place.—*Saville's State Maxims.*

PLACE.—Whatever our place, allotted to us by providence, that for us is the post of honor and duty. God estimates us not by the position we are in, but by the way in which we fill it.—*Edwards.*

PLACES AND PERSONS.—It is not the place that makes the person, but the person that maketh the place honorable.—*Cicero.*

PLEASING EVERY ONE.—People who make a point of pleasing everybody, seldom have a heart for any one. The love of self is the secret of their desire to please; and their temper is generally fickle and insincere.

PLEASING, THE ART OF.—The happy gift of being agreeable seems to consist not in one, but in an assemblage of talents tending to communicate delight; and how many are there, who, by easy manners, sweetness of temper, and a variety of other undefinable qualities, possess the power of pleasing without any visible effort, without the aids of wit, wisdom, or learning, nay, as it should seem, in their defiance; and this without appearing even to know that they possess it.—*Cumberland.*

PLEASURE.—The roses of pleasure seldom last long enough to adorn the brow of him who plucks them, and they are the only roses which do not retain their sweetness after they have lost their beauty.—*Blair.*

PLEASURE.—Pleasure, when it is a man's chief purpose, disappoints itself; and the constant application to it palls the faculty of enjoying it, though it leaves the sense of our inability for that we wish, with a disrelish of everything else. Thus the intermediate seasons of the man of pleasure are more heavy than one would impose upon the vilest criminal. —*Steele.*

PLEASURE.—When the idea of any pleasure strikes your imagination, make a just computation between the duration of the pleasure, and that of the repentance that is likely to follow it.—*Epictetus.*

PLEASURE.—There is little pleasure in the world that is true and sincere beside the pleasure of doing our duty and doing good. I am sure no other is comparable to this.—*Tillotson.*

PLEASURE AND BUSINESS.—A man that knows how to mix pleasures with business, is never entirely possessed by them; he either quits or resumes them at his will; and in the use he makes of them, he rather finds a relaxation of mind, than a dangerous charm that might corrupt him.—*St. Evremond.*

PLEASURE AND PAIN.—Pleasure and pain, beauty and deformity, good and ill, seemed to me everywhere interwoven; and one with another made, I thought, a pretty mixture, agreeable enough in the main. 'Twas the same, I fancied, as in some of those rich stuffs, where the flowers and ground were oddly put together with such irregular work and contrary colors as looked ill in the pattern, but mighty natural and well in the piece.—*Shaftesbury.*

PLEASURE, A TEST OF.—Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that is sin to you, however innocent it may be in itself.—*Mrs. Wesley.*

PLEASURE, PRESENT.—Men spend their lives in anticipations,—in determining to be vastly happy when they have time. But the present time has one advantage over every other—it is our own. Past opportunities are gone; future are not come. We may lay in a stock of pleasures, as we would lay in a stock of wine; but if we defer tasting them too long, we shall find that both are soured by age.—*Colton.*

PLEASURE, THE HIGHEST.—The greatest pleasure I know, is to do a good action by stealth, and have it found out by accident.—*Lamb.*

PLEASURE, THE MAN OF.—The man of pleasure should more properly be termed the man of pain; like Diogenes, he

purchases repentance at the highest price, and sells the richest reversion for the poorest reality.—*Colton.*

PLEASURE, THE MAN OF.—None has more frequent conversations with disagreeable *self* than the man of pleasure; his enthusiasms are but few and transient; his appetites, like angry creditors, continually making fruitless demands for what he is unable to pay; and the greater his former pleasures, the more strong his regret, the more impatient his expectations. A life of pleasure is, therefore, the most unpleasing life.—*Goldsmith.*

PLEASURES, MENTAL.—Mental pleasures never cloy. Unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.—*Colton.*

PLEASURES, MENTAL.—No state can be more destitute than that of a person, who, when the delights of sense forsake him, has no pleasures of the mind.—*Burgh.*

PLEASURES, MENTAL.—Until men find a pleasure in the exercise of the mind, great promises of much knowledge will little persuade them that they know not the fruits of knowledge.—*Sir P. Sidney.*

PLEASURES OF RELIGION.—The pleasure of the religious man is an easy and portable pleasure, such an one as he carries about in his bosom, without alarming either the eye or the envy of the world.—A man putting all his pleasures into this one, is like a traveller's putting all his goods into one jewel; the value is the same, and the convenience greater. —*South.*

PLEASURES OF YOUTH.—The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.—*Colton.*

PLEASURES, PUBLIC.—The public pleasures of far the greater part of mankind are counterfeit. Very few carry their philosophy to places of diversion, or are very careful to analyze their enjoyments. The general condition of life is so full of misery, that we are glad to catch delight without inquiring whence it comes, or by what power it is bestowed. —*Johnson.*

PLEASURES, SINFUL.—Centries, or wooden frames, are put under the arches of a bridge, to remain no longer than till the latter are consolidated. Even so pleasures are the devil's scaffolding, to build a habit upon; and that formed and steady, the pleasures are sent for fire-wood, and the hell begins in this life.—*Coleridge.*

PLENTY AND INDIGENCE.—Plenty and indigence depend upon the opinion every one has of them; and riches, no more than glory or health, have no more beauty or pleasure, than their possessor is pleased to lend them.—*Montaigne.*

PLIABILITY.—There are a vast number of easy, pliable, good-natured human expletives in the world, who are just what the world chooses to make them. They glitter without pride, and are affable without humility; they sin without enjoyment, and pray without devotion; they are charitable, not to benefit the poor, but to court the rich; profligate without passion, they are debauchees to please others and to punish themselves. Thus, a youth without fire, is followed by an old age without experience; and they continue to float down the tide of time as circumstances or chance may dictate, divided between God and the world—serving both, but rewarded by neither.—*Colton.*

POETRY.—Poetry is the art of substantiating shadows, and of lending existence to nothing.—*Burke.*

POETRY.—Poetry and consumptions are the most flattering of diseases.—*Shenstone.*

POETRY AND MUSIC.—Poetry is music in words: and music is poetry in sound: both excellent sauce, but they have lived and died poor, that made them their meat.—*Fuller.*

POETS.—Whatever the poets pretend, it is plain they give immortality to none but themselves: it is Homer and Virgil we reverence and admire, not Achilles or Æneas. With historians it is quite the contrary; our thoughts are taken up with the actions, persons, and events we read, and we little regard the author.—*Swift.*

POETS, THEIR FATE.—I have met with most poetry on trunks; so that I am apt to consider the trunk-maker as the sexton of authorship.—*Byron.*

POLITENESS.—There is no policy like politeness; and a good manner is the best thing in the world, either to get a good name, or supply the want of it.—*Bulwer.*

POLITENESS.—"Politeness," says Witherspoon, "is *real kindness kindly expressed;*" an admirable definition, and so brief that all may easily remember it. This is the sum and substance of all true politeness. Put it in practice, and all will be charmed with your manners.—*Sigourney.*

POLITENESS.—True politeness requires humility, good sense, and benevolence. To think more highly of ourselves than we ought to think, destroys its quickening principle.—*Sigourney.*

POLITENESS.—The polite of every country seem to have but one character. A gentleman of Sweden differs but little, except in trifles, from one of any other country. It is among the vulgar we are to find those distinctions which characterize a people.—*Goldsmith.*

POLITENESS.—Politeness is like an air-cushion; there may be nothing in it, but it eases our jolts wonderfully.

POLITENESS.—Politeness is but kind feeling toward others, acted out in our intercourse with them. We are always polite to those we respect and esteem.

POLITENESS.—Do not press your young children into book learning; but teach them politeness, including the whole circle of charities which spring from the consciousness of what is due to their fellow-beings.—*Spurzheim.*

POLITENESS AND CEREMONIES.—Ceremonies differ in every country; but true politeness is ever the same. Ceremonies which take up so much of our attention are only artificial helps which ignorance assumes in order to imitate politeness, which is the result of good sense and good nature. A person possessed of these qualities, though he has never seen a court, is truly agreeable; and if without them, would continue a clown, though he had been all his lifetime a gentleman usher.—*Goldsmith.*

POLITENESS AND LIBERTY.—All politeness is owing to liberty. We polish one another, and rub off our corners and rough sides by a sort of amicable collision. To restrain this is inevitably to bring a rust upon men's understandings. —*Shaftesbury.*

POLITENESS TO ALL.—Respect to age, and kindness to children, are among the tests of an amiable disposition. Undeviating civility to those of inferior stations, and courtesy to all, are the emanations of a well-educated mind and finely balanced feelings. There is a certain blending of dignity with sweetness, not often exhibited, but always irresistible. Without creating reserve, or chilling friendship, it repels every improper freedom, and couples respect with love. It combines a correct estimate of the high destinies of our nature, with a tender sympathy for all its infirmities.—*Sigourney.*

POLITICS.—Political reason is a computing principle; adding, subtracting, multiplying, and dividing, morally, and not metaphysically or mathematically, true moral denominations. —*Burke.*

POOR, PITY FOR THE.—He that hath pity on the poor, lendeth to the Lord; and that which he hath given, he will pay him again.—*Solomon.*

POOR, THE.—An ancient writer has styled the poor "the receivers of Christ's rents." "The poor," said Bishop Wilson, "receive at our hands the rights and dues belonging unto God." And the mother of the Chevalier Bayard, in her advice to him, says, "Be bountiful of the goods that God shall give you, to the poor and needy, for to give for his honor's sake, never made any man poor; and the alms that you shall dispense, will greatly profit both your body and soul."—*Sigourney.*

POOR, THE.—Whoso mocketh the poor, reproacheth his Maker; and he that is glad at their calamities, shall not be unpunished.—*Solomon.*

POPERY.—It is a mockery to talk of national independence and constitutional government in a country where the ordinary duties of police are not performed, where law has no authority, and RELIGION NO POWER BUT TO ABSOLVE FROM CRIME. —*London Times.*

POSITIVENESS.—The most positive men are the most credulous; since they most believe themselves, and advise most with their fellow-flatterer and worst enemy, their own false love.—*Pope.*

POSSESSIONS.—No possessions are good, but by the good use we make of them; without which, wealth, power, friends, and servants, do but help to make our lives more unhappy.—*Sir W. Temple.*

POVERTY.—Poverty is not always of the nature of an affliction or judgment, but is rather merely a state of life, appointed by God for the proper trial and exercise of the virtues of contentment, patience, and resignation; and for one man to murmur against God, because he possesses not those riches he has given to another, is "the wrath that killeth the foolish man, and the envy that slayeth the silly one."—*Burgh.*

POVERTY.—When it is not despicable to be poor, we want fewer things to live in poverty with satisfaction, than to live magnificently with riches.—*St. Evremond.*

POVERTY.—'Tis an ill thing to be ashamed of one's poverty, but much worse not to make use of lawful endeavors to avoid it.—*Thucydides.*

POVERTY AND LOVE.—He travels safe and not unpleasantly, who is guarded by poverty and guided by love.—*Sir P. Sidney.*

POVERTY AND RICHES.—In proportion as nations get more corrupt, more disgrace will attach to poverty, and more respect to wealth. There are two questions that would completely reverse this order of things: what keeps some persons poor? and what has made some others rich? The true answer to these queries would often make the poor man more proud of his poverty than the rich man is of his wealth, and the rich man more justly ashamed of his wealth, than the poor man unjustly now is of his poverty.—*Colton.*

POVERTY AND RICHES.—He is treated like a fiddler, whose music, though liked, is not much praised, because he lives by it; while a gentleman performer, though the most wretched scraper alive, throws the audience into raptures.—*Goldsmith.*

POVERTY IN CITIES.—Poverty has, in large cities, very

different appearances. It is often concealed in splendor, and often in extravagance. It is the care of a very great part of mankind to conceal their indigence from the rest. They support themselves, by temporary expedients, and every day is lost in contriving for to-morrow.—*Johnson.*

POVERTY OF MIND.—It is always a sign of poverty of mind, where men are ever aiming to appear great; for they who are really great, never seem to know it.—*Cecil.*

POWER.—Men deride the self-conceit of power, but cringe to its injustice.

POWER AND LIBERTY.—Power and liberty are like heat and moisture; where they are well mixt, everything prospers; where they are single, they are destructive.—*Saville.*

POWER AND VIRTUE.—The greater a man is in power above others, the more he ought to excel them in virtue. None ought to govern, who is not better than the governed.—*Cyrus.*

PRACTICE.—Of all parts of wisdom, the practice is the best. Socrates was esteemed the wisest man of his time because he turned his acquired knowledge into morality, and aimed at goodness more than greatness.—*Tillotson.*

PRAISE.—Praise never gives us much pleasure unless it concur with our own opinion, and extol us for those qualities in which we chiefly excel.—*Hume.*

PRAISE.—Praise was originally a pension paid by the *world;* but the *moderns*, finding the trouble and charge too great in collecting it, have lately bought out the fee-simple; since which time the right of presentation is wholly in ourselves.—*Swift.*

PRAISE.—I know no manner of speaking so offensive

as that of giving praise, and closing it with an exception.—*Steele.*

PRAISE AFTER DEATH.—Every one that has been long dead has a due proportion of praise allotted him, in which, whilst he lived, his friends were too profuse, and his enemies too sparing.—*Addison.*

PRAISE AND FLATTERY.—Just praise is only a debt; flattery is a present.

PRAISE OF THE DIFFIDENT.—A little praise is good for a shy temper; it teaches it to rely on the kindness of others. —*Landon.*

PRAYER.—Prayer is as much the instinct of my nature as a Christian, as it is a duty enjoined by the command of God. It is my language of worship, as a man; of dependence, as a creature; of submission, as a subject; of confession, as a sinner; of thankfulness, as the recipient of mercies; of supplication, as a needy being.—*T. Edwards.*

PRAYER.—In the morning, prayer is the key that opens to us the treasure of God's mercies and blessings; in the evening, it is the key that shuts us up under his protection and safeguard.

PRAYER.—As my greatest business is for God, to serve him, so my daily business is with God, to ask him for strength to do it.

PRAYER.—Prayer, as the first, second, and third element of the Christian life, should open, prolong, and conclude each day. The first act of the soul in early morning should be a draught at the heavenly fountain. It will sweeten the taste for the day. A few moments with God at that calm and tranquil season, are of more value than much fine gold. But if you tarry long so sweetly at the throne, you will come out

of the closet as the high priest of Israel came from the awful ministry at the altar of incense, suffused all over with the heavenly fragrance of that communion.

PRAYER AND ACTION.—We should pray with as much earnestness as those who expect everything from God: we should act with as much energy as those who expect everything from themselves.—*Colton.*

PRAYER AND BLESSING.—Our prayer and God's mercy, are like two buckets in a well; while the one ascends, the other descends.—*Hopkins.*

PRAYER IN THE FAMILY.—All the duties of religion, are eminently solemn and venerable in the eyes of children. But none will so strongly prove the sincerity of the parent; none so powerfully awaken the reverence of the child; none so happily recommend the instruction he receives, as family devotions, particularly those in which petitions for the children occupy a distinguished place.—*Dwight.*

PRAYING TO SAINTS.—The only instance of praying to saints, mentioned in the Bible, is that of the rich man in torment calling upon Abraham; and let it be remembered, that it was practised only by a lost soul, and without success. —*Cecil.*

PREACHING, ITS OBJECT.—The object of preaching, is, constantly to remind mankind of what mankind are constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions; to recall mankind from the by-paths where they turn, into that broad path of salvation which all know, but few tread.—*Sidney Smith.*

PRECEPT AND EXAMPLE.—Whatever parent gives his children good instruction, and sets them at the same time a bad

example; may be considered as bringing them food in one hand, and poison in the other.—*Balguy.*

PRECEPTS.—Precepts are the rules by which we ought to square our lives. When they are contracted into sentences, they strike the affections; whereas admonition is only blowing of the coal.—*Seneca.*

PRECEPTS.—Precepts or maxims are of great weight; and a few useful ones at hand do more toward a happy life than whole volumes that we know not where to find.—*Seneca.*

PRECEPTS.—He that lays down precepts for the government of our lives and moderating our passions, obliges human nature, not only in the present but in all succeeding generations.—*Seneca.*

PREJUDICE.—He that is possessed with a prejudice is possessed with a devil, and one of the worst kind of devils.

PREJUDICE.—Opinions grounded on prejudice are always sustained with the greatest violence.—*Jeffrey.*

PREJUDICE.—Prejudice is a mist, which, in our journey through the world, often dims the brightest, and obscures the best of all the good and glorious objects that meet us on our way.—*Tales of Passions.*

PREJUDICE.—Prejudice is an equivocal term; and may as well mean right opinions taken upon trust, and deeply rooted in the mind, as false and absurd opinions so derived, and grown into it.—*Hurd.*

PREJUDICE.—Prejudice may be considered as a continual false medium of viewing things, for prejudiced persons not only never speak well, but also never think well of those whom they dislike, and the whole character and conduct is considered with an eye to that particular thing which offends them.—*Butler.*

PREJUDICE.—In forming a judgment, lay your hearts void of foretaken opinions; else, whatsoever is done or said, will be measured by a wrong rule: like them who have the jaundice, to whom everything appeareth yellow.—*Sir P. Sidney.*

PREJUDICE AND CONCEIT.—Men are often warned against old prejudices: I would rather warn them against new conceits. The novelty of an opinion, on most moral subjects, is a presumption against it. Generally speaking, it is only the half-thinker, who in matters concerning the feelings and ancestral opinions of men, stumbles on new conclusions. The true philosopher searches out something else; the propriety of the feeling, the wisdom of the opinion, the deep and living roots of whatever is fair and enduring. For on such points, our first and third thoughts will be apt to coincide.

PREJUDICE AND SELF-SUFFICIENCY.—Prejudice and self-sufficiency, naturally proceed from inexperience of the world, and ignorance of mankind.—*Addison.*

PREJUDICES OF THE THOUGHTFUL.—The confirmed prejudices of a thoughtful life, are as hard to change as the confirmed habits of an indolent life: and as some must trifle away age, because they trifled away youth, others must labor on in a maze of error, because they have wandered there too long to find their way out.—*Bolingbroke.*

PRESS, THE.—In former days various superstitious rites were used to exorcise evil spirits; but in our times the same object is attained, and beyond comparison more effectually, by the common newspaper. Before this talisman, ghosts, vampires, witches, and all their kindred tribes are driven from the land, never to return again. The touch of "holy water," is not so intolerable to them as the smell of printing ink.—*J. Bentham.*

PRESS, AN ENSLAVED.—An enslaved press is doubly fatal: it not only takes away the true light, for in that case we might stand still, but it sets up a false one that decoys us to our destruction.—*Colton.*

PRESS, LIBERTY OF.—If by the liberty of the press, we understand merely the liberty of discussing the propriety of public measures and political opinions, let us have as much of it as you please: but, if it means the liberty of affronting, calumniating, and defaming one another, I, for my part, own myself willing to part with my share of it whenever our legislators shall please to alter the law; and shall cheerfully consent to exchange my liberty of abusing others, for the privilege of not being abused myself.—*Franklin.*

PRETENSION.—It is no disgrace not to be able to do everything; but to undertake, or pretend to do, what you are not made for, is not only shameful, but extremely troublesome and vexatious.—*Plutarch.*

PRIDE.—Pride, like the magnet, constantly points to one object, self; but unlike the magnet, it has no attractive pole, but at all points repels.—*Colton.*

PRIDE.—We hear much of a decent pride, a becoming pride, a noble pride, a laudable pride. Can that be decent, of which we ought to be ashamed? Can that be becoming, of which God has set forth the deformity? Can that be noble which God resists and is determined to abase? Can that be laudable, which God calls abominable?—*Cecil.*

PRIDE.—Pride defeats its own end, by bringing the man who seeks esteem and reverence into contempt.—*Bolingbroke.*

PRIDE.—As thou desirest the love of God and man, beware of pride. It is a tumor in the mind, that breaks and

ruins all thine actions; a worm in thy treasury, that eats and ruins thine estate. It loves no man, and is beloved of none; it disparages another's virtues by detraction, and thine own by vain-glory. It is the friend of the flatterer, the mother of envy, the nurse of fury, the sin of devils, the devil of mankind. It hates superiors, scorns inferiors, and owns no equal. In short, till thou hate it, God hates thee.

PRIDE.—Pride is increased by ignorance; those assume the most, who know the least.—*Gay.*

PRIDE.—The seat of pride is in the heart, and only there; and if it be not there, it is neither in the look, nor in the clothes.—*Lord Clarendon.*

PRIDE.—Pride is a vice, which pride itself inclines every man to find in others, and to overlook in himself.—*Johnson.*

PRIDE.—If a proud man makes me keep my distance, the comfort is that he keeps his at the same time.—*Swift.*

PRIDE.—Pride goeth before destruction, and a haughty spirit before a fall.—*Solomon.*

PRIDE.—Pride, as it is compounded of the vanity and ill-nature that disposes men to admire themselves, and contemn other men (which is its genuine composition), retains its vigor longer than any other vice, and rarely expires but with life itself. Without the sovereign influence of God's extraordinary and immediate grace, men do very rarely put off all the trappings of their pride, till they who are about them put on their winding-sheet.—*Clarendon.*

PRIDE.—'Tis the most nonsensical thing in the world, for a man to be proud, since 'tis in the meanest wretch's power to mortify him. How uneasy have I seen my Lord All-Pride in the park, when the company turned their eyes from him and his gaudy equipage!—*Brown.*

PRIDE.—Pride brake the angels in heaven, and spoils all heads we find cracked here; for such as observe those in Bedlam, shall perceive their fancies to beat most upon mistakes in honor or love.—*Osborn.*

PRIDE.—Pride is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire, than to satisfy all that follow it.—*Franklin.*

PRIDE.—Though Diogenes lived in a tub, there might be, for aught I know, as much pride under his rags, as in the fine-spun garments of the divine Plato.—*Swift.*

PRIDE.—If a man has a right to be proud of anything—it is of a good action done as it ought to be, without any base interest lurking at the bottom of it.—*Sterne.*

PRIDE AND VANITY.—Pride is never more offensive than when it condescends to be civil; whereas, vanity, whenever it forgets itself, naturally assumes good-humor.—*Cumberland.*

PRIDE, ENVY, AND HATE.—There is a diabolical trio existing in the natural man, implacable, inextinguishable, co-operative and consentaneous, pride, envy, and hate: pride that makes us fancy we deserve all the goods that others possess; envy, that some should be admired while we are overlooked; and hate, because all that is bestowed on others, diminishes the sum we think due to ourselves.—*Colton.*

PRIDE OF LEARNING.—To be proud of learning is the greatest ignorance.—*Bishop Taylor.*

PRIDE OF OPINION.—Infidelity, alas! is not always built upon doubt, for this is diffident; nor philosophy always upon wisdom, for this is meek; but pride is neither.—*Colton.*

PROBATION.—The assurance that this is a state of probation, should give vigor to virtue, and solemnity to truth. Every hour assumes a fearful responsibility when we view it as the culterer of an immortal harvest.—*Sigourney.*

PROCRASTINATION.—Procrastination is the thief of time, the murderer of souls, the ally of hell.

PROCRASTINATION.—Procrastination has been called a thief —the thief of time. I wish it were no worse than a thief. It is a murderer; and that which it kills, is not time merely, but the immortal soul.—*Nevins.*

PROCRASTINATION OF HONESTY.—He who prorogues the honesty of to-day till to-morrow, will probably prorogue his to-morrow's to eternity.—*Lavater.*

PRODIGAL, THE.—The prodigal robs his heir, the miser robs himself. The middle way is, justice to ourselves and others.—*Bruyere.*

PRODIGALITY AND PARSIMONY.—Let us not be too prodigal when we are young, nor too parsimonious when we are old. Otherwise we shall fall into the common error of those, who, when they had the power to enjoy, had not the prudence to acquire; and when they had the prudence to acquire, had no longer the power to enjoy.—*Colton.*

PROFANENESS.—Of all the dark catalogue of sins, there is not one more vile and execrable than profaneness. It commonly does, and loves to cluster with other sins; and he who can look up and insult his Maker to his face, needs but little improvement in guilt to make him a finished devil.—*S. H. Cox.*

PROFANENESS.—Some sins are productive of temporary profit or pleasure; but profaneness is productive of nothing, unless it be shame on earth, and damnation in hell. It is

the most gratuitous of all kinds of wickedness—a sort of pepper-corn acknowledgment of the sovereignty of the devil over those who indulge it.—*Edwards.*

PROFANENESS.—The foolish and wicked practice of profane cursing and swearing, is a vice so mean and low, that every person of sense and character detests and despises it. —*Washington.*

PROFANENESS.—Profit or pleasure there is none in swearing, nor anything in men's natural tempers to incite them to it. For though some men pour out oaths so freely, as if they came naturally from them, yet surely no man is born of a swearing constitution.—*Tillotson.*

PROFANENESS.—Common swearing, if it have any serious meaning at all, argues in man a perpetual distrust of his own reputation, and is an acknowledgment that he thinks his bare word not to be worthy of credit. And it is so far from adorning and filling a man's discourse, that it makes it look swollen and bloated, and more bold and blustering than becomes persons of genteel and good breeding.—*Tillotson.*

PROFIT AND PLEASURE.—The two common shrines to which most men offer up the application of their thoughts and their lives, are profit and pleasure; and by their devotions to either of these, they are vulgarly distinguished into two sects, and are called busy or idle men: whether these words differ in meaning, or only in sound, I know very well, may be disputed, and with appearance enough; since the covetous man takes as much pleasure in his gains, as the voluptuous in his luxury, and would not pursue his business unless he were pleased with it, upon the last account of what he most wishes and desires; nor would care for the increase of his fortunes, unless he thereby proposed that of his pleasures

too, in one kind or other; so that pleasure may be said to be his end, whether he will allow to find it in his pursuit or no.—*Sir W. Temple.*

PROJECTORS.—Projectors in a state are generally rewarded above their deserts; projectors in the republic of letters, never: if wrong, every inferior dunce thinks himself entitled to laugh at their disappointment; if right, men of superior talents think their honor engaged to oppose, since every new discovery is a tacit diminution of their own pre-eminence.—*Goldsmith.*

PROMISES.—We promise according to our hopes, but perform according to our fears.—*Rochefoucault.*

PROMPTNESS AND ENERGY.—Do not wait to strike, till the iron is hot; but make it hot by striking.

PROMPTNESS AND ENERGY.—"How," said one to Sir W. Raleigh, of whom it was said he "could toil terribly,"—"how do you accomplish so much, and in so short a time?" "When I have anything to do, I go and do it," was the reply.

PROPERTY.—By doing good with his property, a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of heaven.

PROPERTY.—A great object is always answered, whenever any property is transferred from hands that are not fit for that property, to those that are.—*Burke.*

PROPERTY FOR CHILDREN.—Property left to a child may soon be lost; but the inheritance of virtue—a good name, an unblemished reputation—will abide forever. If those who are toiling for wealth to leave their children, would but take half the pains to secure for them virtuous habits, how much more serviceable would they be. The largest prop-

erty may be wrested from a child, but virtue will stand by him to the last.

PROSELYTES.—I know not how it comes to pass, but notorious it is, that men of depraved principles and practice are much more active and solicitous to make proselytes, and to corrupt others, than pious and wise men are to reduce and convert; as if the devil's talent were more operative and productive, than that which God entrusts in the hands of his children, which seems to be wrapped up in a napkin without being employed.—*Clarendon.*

PROSPERITY.—Prosperity has this property, it puffs up narrow souls, makes them imagine themselves high and mighty, and look down upon the world with contempt; but a truly noble and resolved spirit appears greatest in distress, and then becomes more bright and conspicuous.—*Plutarch's Lives.*

PROSPERITY.—Prosperity too often has the same effect on its possessor, that a calm at sea has on the Dutch mariner, who frequently, it is said, in these circumstances, ties up the rudder, gets drunk, and goes to sleep.—*Dilwyn.*

PROSPERITY AND ADVERSITY.—As riches and favor forsake a man, we discover him to be a fool, but nobody could find it out in his prosperity.—*Bruyere.*

PROSPERITY AND ADVERSITY.—The virtue of prosperity is temperance, but the virtue of adversity is fortitude; and the last is the more sublime attainment. Prosperity is the blessing of the Old Testament; adversity of the New, which therefore carrieth the greater benediction, and clearer revelation of God's favor.—*Bacon.*

PROSPERITY AND ADVERSITY.—The good things which belong to prosperity may be wished; but the good things which belong to adversity are to be admired.—*Seneca.*

PROSPERITY AND ADVERSITY.—As full ears load and lay corn, so does too much fortune bend and break the mind. It deserves to be considered, too, as another disadvantage, that affliction moves pity, and reconciles our very enemies, but prosperity provokes envy, and loses us our very friends. Again, adversity is a desolate and abandoned state: the generality of the people are like those infamous animals that live only upon plenty and rapine; and as rats and mice forsake a tottering house, so do these the falling man.—*Charron.*

PROSPERITY AND ADVERSITY.—In prosperity prepare for a change; in adversity hope for one.—*Burgh.*

PROUD, THE.—The proud have no friends: not in prosperity, for then they know nobody; and not in adversity, for then no one knows them.

PROVERBS.—Proverbs are the literature of reason, or the statements of absolute truth, without qualification. Like the sacred books of each nation, they are the sanctuary of its intuitions.—*R. W. Emerson.*

PROVERBS.—The proverbs of several nations were much studied by Bishop Andrews, and the reason he gave was, because by them he knew the minds of several nations, which is a brave thing.—*Selden.*

PROVIDENCE AND REVELATION.—Providence is a greater mystery than revelation. The state of the world is more humiliating to our reason than the doctrines of the Gospel. A reflecting Christian sees more to excite his astonishment, and to exercise his faith, in the state of things between Temple Bar and St. Paul's, than in what he reads from Genesis to Revelations.—*Cecil.*

PROVIDENT, THE.—The most provident and frugal com-

monly have more to spare than men of great fortunes.—*Johnson.*

PRUDENCE.—If the prudence of reserve and decorum dictates silence in some circumstances, in others prudence of a higher order may justify us in speaking our thoughts.—*Burke.*

PRUDENCE IN PLEASURE.—Let prudence always attend your pleasures; it is the way to enjoy the sweets of them, and not be afraid of the consequences.

PUNCTUALITY.—Method is the very hinge of business; and there is no method without punctuality.—*Cecil.*

PUNCTUALITY.—I could never think well of a man's intellectual or moral character, if he was habitually unfaithful to his appointments.—*Emmons.*

PUNCTUALITY.—Appointments, once made, become debts. If I have made an appointment with you, I owe you punctuality; I have no right to throw away your time, if I do my own.—*Cecil.*

PUNCTUALITY.—Every child should be taught to pay all his debts, and to fulfil all his contracts, exactly in manner, completely in value, punctually at the time. Everything he has borrowed, he should be obliged to return uninjured at the time specified, and everything belonging to others which he has lost, he should be required to replace.—*Dwight.*

PURSUIT AND ATTAINMENT.—There are many things that are thorns to our hopes until we have attained them, and envenomed arrows to our hearts when we have.—*Colton.*

Q.

QUACKERY.—He, who attempts to make others believe in means which he himself despises, is a puffer; he, who makes use of more means than he knows to be necessary, is a quack; and he, who ascribes to those means a greater efficacy than his own experience warrants, is an impostor.—*Lavater.*

QUALITIES AND THEIR MANAGEMENT.—It is not enough to have great qualities, we must also have the management of them.—*Rochefoucault.*

QUALITIES, GOOD.—Our good qualities often expose us to hatred and persecution, more than our bad actions. "Persecuted for righteousness' sake," describes the condition of at least some in this world.

QUALITIES, GOOD.—Good nature and evenness of temper, will give you an easy companion for life; virtue and good sense an agreeable friend; love and constancy a good wife or husband.—*Spectator.*

QUALITIES, GOOD.—It is with some good qualities, as it is with the senses; they are incomprehensible and inconceivable to such as have them not.—*Rochefoucault.*

QUARRELS.—Quarrels would never last long, if the fault was only on one side.—*Rochefoucault.*

QUARRELS.—He that blows the coals in quarrels he has nothing to do with, has no right to complain if the sparks fly in his face.—*Franklin.*

QUICKNESS.—Men of great parts are often unfortunate in the management of public business, because they are apt to go out of the common road by the quickness of their imagination. This I once said to my Lord Bolingbroke, and de-

sired he would observe, that the clerk in his office used a sort of ivory knife with a blunt edge to divide a sheet of paper, which never failed to cut it even, only requiring a steady hand; whereas if they should make use of a sharp penknife, the sharpness would make it go often out of the crease, and disfigure the paper.—*Swift.*

QUOTATION.—Quotation, Sir, is a good thing; there is a community of mind in it: classical quotation is the *parole* of literary men all over the world.—*Johnson.*

QUOTATION AND REFUTATION.—Quotation is the highest compliment you can pay to an author. Perhaps the next highest is, when a writer of any kind is so considerable that you go to the labor and pains of endeavoring to refute him before the public, the very doing of which is an incidental admission of his talent and power.

QUOTATIONS.—The man whose book is filled with quotations, has been said to creep along the shore of authors, as if he were afraid to trust himself to the free compass of reasoning. I would rather defend such authors by a different allusion, and ask whether honey is the worse for being gathered from many flowers.

R.

RAILLERY.—Raillery is sometimes more insupportable than wrong; because we have a right to resent injuries, but it is ridiculous to be angry at a jest.—*Rochefoucault.*

RAILLERY.—As nothing is more provoking to some tempers than raillery, a prudent person will not always be satirically witty where he can, but only where he may without offence. For he will consider that the finest stroke of raillery is but a witticism; and that there is hardly any person

so mean, whose good-will is not preferable to the pleasure of a horse-laugh.—*Burgh.*

RAILLERY AND WIT.—Raillery and wit were never made to answer our inquiries after truth, and to determine a question of rational controversy, though they may be sometimes serviceable to expose to contempt those inconsistent follies which have been first abundantly refuted by argument; they serve indeed only to cover nonsense with shame, when reason has first proved it to be mere nonsense.—*Watts.*

RANK.—There are no persons more solicitous about the preservation of rank, than those who have no rank at all. Observe the humors of a country christening, and you will find no court in christendom so ceremonious as the quality of Brentford.—*Shenstone.*

RASHNESS.—Cotton Mather used to say there was a gentleman mentioned in the nineteenth chapter of Acts, to whom he was more deeply indebted than almost any other person. And that was the town-clerk of Ephesus, whose counsel was to do nothing rashly. Upon any proposal of consequence, it was usual with him to say, 'Let us first consult with the town-clerk of Ephesus.' What mischief, trouble and sorrow would be avoided in the world were the people more in the habit of consulting this gentleman.

READERS.—There are four kinds of readers. The *first* is like *the hour-glass;* and their reading being as the sand, it runs in and runs out, and leaves not a vestige behind. A *second* is like *the sponge*, which imbibes everything, and returns it in nearly the same state, only a little dirtier. A *third* is like a *jelly-bag*, allowing all that is pure to pass away, and retaining only the refuse and dregs. And the *fourth* is like the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, retain only pure gems. —*Coleridge.*

READING.—If the riches of the Indies, or the crowns of all the kingdoms of Europe, were laid at my feet in exchange for my love of reading, I would spurn them all—*Fénelon.*

READING.—The foundation of knowledge must be laid by reading. General principles must be had from books, which, however, must be brought to the test of real life. In conversation you never get a system. What is said upon a subject is to be gathered from a hundred people. The parts of a truth, which a man gets thus, are at such a distance from each other, that he never attains to a full view.—*Johnson.*

READING.—Some read books only with a view to find fault, while others read only to be taught: the former are like venomous spiders, extracting a poisonous quality, where the latter, like the bees, sip out a sweet and profitable juice. —*L'Estrange.*

READING.—It is manifest that all government of action is to be gotten by knowledge, and knowledge, best, by gathering many knowledges, which is reading.—*Sir P. Sidney.*

READING.—For general improvement, a man should read whatever his immediate inclination prompts him to; though to be sure, if a man has a science to learn, he must regularly and resolutely advance. What we read with inclination makes a stronger impression. If we read without inclination, half the mind is employed in fixing the attention, so there is but half to be employed on what we read. I read Fielding's Amelia through, without stopping. If a man begins to read in the middle of a book, and feels an inclination to go on, let him not quit it to go to the beginning. He may perhaps not feel again the inclination.—*Johnson.*

READING.—A man of ability, for the chief of his reading, should select such works as he feels are beyond his own power

to have produced. What can other books do for him, but waste his time or augment his vanity?—*J. Foster.*

READING.—The pleasure of reading without application is a dangerous pleasure. Useless books we should lay aside, and make all possible good use of those from which we may reap some fruit.—*Foster.*

READING.—Much reading, like a too great repletion, stops up, through a course of diverse, sometimes contrary, opinions, the access of a nearer, newer, and quicker invention of your own.—*Osborn.*

READING.—When in reading we meet with any maxim that may be of use, we should take it for our own, and make an immediate application of it, as we would of the advice of a friend whom we have purposely consulted.—*Colton.*

READING.—One of the amusements of idleness is reading without the fatigue of close attention, and the world, therefore, swarms with writers whose wish is not to be studied, but to be read.—*Johnson.*

READING.—Get a habit, a passion for reading; not flying from book to book, with the squeamish caprice of a literary epicure; but read systematically, closely, thoughtfully, analyzing every subject as you go along, and laying it up carefully and safely in your memory. It is only by this mode that your information will be at the same time extensive, accurate, and useful.—*Wirt.*

READING.—Books are the true levellers. They give to all who faithfully use them, the society, the spiritual presence of the best and greatest of our race.—*Channing.*

READING AND THINKING.—You may glean knowledge by reading, but you must separate the chaff from the wheat by thinking.

READING AND THINKING.—Those who read everything, are thought to understand everything too; but it is not always so. Reading only furnishes the mind with the materials of knowledge: it is thinking that makes what we read ours. We are of the ruminating kind, and it is not enough that we cram ourselves with a great load of collections. Unless we chew them over again, they will not give us strength and nourishment.—*Locke.*

READING, CONVERSATION, AND CONTEMPLATION.—By reading, we enjoy the dead; by conversation, the living; and by contemplation, ourselves. Reading enriches the memory; conversation polishes the wit; and contemplation improves the judgment. Of these, reading is the most important, as it furnishes both the others.—*Colton.*

READING, CONVERSATION, AND WRITING.—Reading maketh a full man; conference a ready man; and writing an exact man; and, therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning, to seem to know that he doth not.—*Lord Bacon.*

READING FOR THE FAMILY.—Always have a book at hand, in the parlor, on the table, for the family; a book of condensed thought and striking anecdote, of sound maxims and truthful apothegms. It will impress on your own mind a thousand valuable suggestions, and teach your children a thousand lessons of truth and duty. Such a book is a casket of jewels for your household.—*T. Edwards.*

READING, HOW TO IMPROVE BY.—*Think* as well as read, and *when* you read. Yield not your minds to the passive impressions which others may please to make upon them. Hear what they have to say; but examine it, weigh it, and judge for yourselves. This will enable you to make a right use of books—to use them as *helpers*, not as *guides* to your

understanding; as *counsellors*, not as *dictators* of what you are to think and believe.—*T. Edwards.*

READING, HOW TO IMPROVE BY.—Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention.—*Lord Bacon.*

READING OF CHILDREN.—What blockheads are those wise persons, who think it necessary that a child should comprehend everything it reads.—*Southey.*

READING WORKS OF THOUGHT.—It is wholesome and bracing for the mind to have its faculties kept on the stretch. It is like the effect of a walk in Switzerland, upon the body. Reading an essay of Bacon's for instance, or a chapter of Aristotle, or of Butler, if it be well and thoughtfully read, is much like climbing up a hill, and may do one the same sort of good. Set the tortoise to run against the hare; and, even if he does not overtake it, he will do more than ever he did previously—more than he would ever have thought himself capable of doing. Set the hare to run with the tortoise, he falls asleep.—*Guesses at Truth.*

REASON.—Reason cannot show itself more reasonable, than to cease reasoning on things above reason.—*Sir P. Sidney.*

REASON.—Polished steel will not shine in the dark. No more can *reason*, however refined or cultivated, shine efficaciously, but as it *reflects* the light of divine truth shed from heaven.—*John Foster.*

REASON.—Reason is a very light rider, and easily shook off.—*Swift.*

REASON.—If it is dangerous to be convinced, it is danger-

ous to listen; for our reason is so much of a machine, that it will not always be able to resist when the ear is perpetually assailed.—*Mackenzie.*

REASON.—Reason! how many eyes hast thou to see evils, and how dim, nay, blind, thou art in preventing them.—*Sir P. Sidney.*

REASON.—What men want of reason for their opinions, they usually supply and make up in rage.—*Tillotson.*

REASON AND REASONING.—Lord Chatham, in his speeches, did not *reason;* he struck, as by intuition, directly on the *results* of reasoning—as a cannon shot strikes the mark without your seeing its course through the air as it moves toward its object.—*J. Foster.*

REASON AND RELIGION.—The province of reason as to matters of religion, is the same as that of the eye in reference to the external world: not to create objects; nor to sit in judgment on the propriety of their existence, but simply to discern them just as they are.

REASON AND RELIGION.—This has been my object, and this alone can be my defence, the unquenched desire (not without the consciousness of having earnestly endeavored) to kindle young minds, and to guard them against the temptations of scorners, by showing that the scheme of Christianity, though not discoverable by human reason, is yet in accordance with it; that link follows link by necessary consequence; that religion passes out of the ken of reason only where the eye of reason has reached its own horizon; and that faith is then but its continuation; even as the day softens away into the sweet twilight: and twilight, hushed and breathless, steals into the darkness.—*Coleridge.*

REASON, DOES GOD?—Reasoning implies doubt and uncertainty; and therefore God does not reason.

REASONING.—Never reason from what you do not know. If you do, you will soon believe what is utterly against reason.—*Ramsay.*

REASONING.—All reasoning is retrospect; it consists in the application of facts and principles previously known. This will show the very great importance of knowledge, especially of that kind called experience.—*J. Foster.*

REASONS.—Reasons are the pillars of the fabric of a sermon, but similitudes are the windows which give the best light. The faithful minister avoids such stories, whose mention may suggest bad thoughts to the auditors, and will not use a light comparison to make thereof a grave application, for fear lest his poison go further than his antidote.—*Fuller.*

RECOLLECTION IN RELIGION.—Recollection is the life of religion. The Christian wants to know no new thing, but to have his heart elevated more above the world by secluding himself from it as much as his duties will allow, that religion may effect its great end, by bringing its sublime hopes and prospects into more steady action on the mind.—*Cecil.*

RECOMMENDATION.—An upright minister asks *what* recommends a man; a corrupt minister, *who?*—*Colton.*

REFINEMENT OF MANNERS.—Coolness, and absence of heat and haste, indicate fine qualities. A gentleman makes no noise; a lady is serene.—*R. W. Emerson.*

REFLECTION.—Every man deeply engaged in business, if all regard to another state be not extinguished, must have the conviction, if not the resolution of Valdesso, who, being asked whether he retired from the army in disgust, answered, "that he laid down his commission for no other reason, but because there ought to be some time for sober reflection between the life of a soldier and his death."—*Johnson.*

REFLECTIONS.—The reflections on a day well spent, furnish us with joys more pleasing than ten thousand triumphs.—*Thomas à Kempis.*

REFORMATION.—One reason why the world is not reformed, is, because every man would have others make a beginning, and never thinks of himself.—*Adam.*

REFORMATION.—How impotent, often, is the pain of guilt, as a stimulant to amendment and reformation.—*J. Foster.*

REFORMATION, INTENDED.—How dangerous to defer those momentous reformations, which the conscience is solemnly preaching to the heart. If they are neglected, the difficulty and indisposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone; till at last, it will enter the *arctic* circle, and become fixed in relentless and eternal ice.—*J. Foster.*

REFORMATION, PRETENDED.—It is well known what strange work there has been in the world, under the name and pretence of reformation; how often it has turned out to be, in reality, deformation; or, at best, a tinkering sort of business, where, while one hole has been mended, two have been made. —*Bishop Horne.*

REFORMATION, THE WORK OF TIME.—Reformation is a work of time. A national taste, however wrong it may be, cannot be totally changed at once; we must yield a little to the prepossession which has taken hold on the mind, and we may then bring people to adopt what would offend them, if endeavored to be introduced by violence.—*Sir J. Reynolds.*

REGRET FOR ERROR.—Right actions for the future are the best explanations or apologies for wrong ones in the past; the best evidence of regret for them, that we can offer, or the world receive.—*Edwards.*

RELIGION.—Whatever definitions men have given of re-

ligion, I find none so accurately descriptive of it as this: that it is *such a belief of the Bible, as maintains a living influence on the heart and life.*—*Cecil.*

RELIGION.—Religion, in its purity, is not so much a pursuit as a temper; or rather it is a temper, leading to the pursuit of all that is high and holy. Its foundation is faith; its action, works; its temper, holiness; its aim, obedience to God in improvement of self, and benevolence to men.—*Edwards.*

RELIGION.—The religion of Christ reaches and changes the heart, which no other religion does.—*Howels.*

RELIGION.—Political eminence and professional fame, fade and die with all things earthly. Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself, belongs to both worlds. Real goodness does not attach itself merely to life; it points to another world. Political and professional fame cannot last forever, but a conscience void of offence before God and man, is an inheritance for eternity. *Religion*, therefore, is a necessary, an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man with no sense of religious duty is he whom the Scriptures describe in so terse but terrific a manner as 'living without God in the world.' Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away from the purposes of his creation.—*Daniel Webster.*

RELIGION.—If you are not right towards God, you can

never be so towards man; and this is forever true, whether wits and rakes allow it or not.—*Lord Chatham—to his Nephew.*

RELIGION.—Take away God and religion, and men live to no purpose, without proposing any worthy and considerable end of life to themselves.—*Tillotson.*

RELIGION.—Whether religion be true or false, it must be necessarily granted to be the only wise principle, and safe hypothesis for a man to live and die by.—*Tillotson.*

RELIGION.—The religion of a sinner stands on two pillars; namely, what Christ did for us in the flesh, and what he performs in us by his Spirit. Most errors arise from an attempt to separate these two.—*Cecil.*

RELIGION.—If it be the characteristic of a worldly man that he desecrates what is holy, it should be of the Christian to consecrate what is secular, and to recognize a present and presiding divinity in all things.—*Chalmers.*

RELIGION.—The moral virtues, without religion, are but cold, lifeless, and insipid; it is only religion which opens the mind to great conceptions, fills it with the most sublime ideas, and warms the soul with more than sensual pleasures.—*Addison.*

RELIGION.—Religion is the best armor in the world, but the worst cloak.—*Newton.*

RELIGION.—Those who make religion to consist in the contempt of this world and its enjoyments, are under a very fatal and dangerous mistake. As life is the gift of heaven, it is religion to enjoy it. He therefore, who can be happy in himself, and who contributes all that is in his power towards the happiness of others (and none but the virtuous can so be and so do), answers most effectually the ends of

his creation, is an honor to his nature, and a pattern to mankind.—*Addison.*

RELIGION.—If it were only the exercise of the body, the moving of the lips, the bending of the knee, men would as commonly step to heaven as they go to visit a friend: but to separate our thoughts and affections from the world, to draw forth all our graces, and engage each in its proper object, and to hold them to it till the work prospers in our hands, this, this is the difficulty.—*Baxter.*

RELIGION.—Men will wrangle for religion; write for it; fight for it; die for it; anything but *live* for it.—*Colton.*

RELIGION.—The greatest actions, when they are not animated by religion, have no other principle than pride; and consequently they are poisoned by the root which produces them.—*Marquis of Halifax.*

RELIGION.—How admirable is that religion, which, while it seems to have in view only the felicity of another world, is at the same time the highest happiness of this.—*Montesquieu.*

RELIGION, ADVANTAGE OF THE CHRISTIAN.—Indisputably the believers in the gospel have a great advantage over all others, for this simple reason, that if true, they will have their reward hereafter; and if there be no hereafter, they can but be with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment.—*Lord Byron.*

RELIGION AND FREEDOM.—It was religion, which, by teaching men their near relation to God, awakened in them the consciousness of their importance as individuals. It was the struggle for religious rights, which opened their eyes to all their rights. It was resistance to religious usurpation, which led men to withstand political oppression. It was re-

ligious discussion, which roused the minds of all classes to free and vigorous thought. It was religion, which armed the martyr and patriot in England against arbitrary power; which braced the spirits of our fathers against the perils of the ocean and wilderness, and sent them to found here the freest and most equal state on earth.—*W. E. Channing.*

RELIGION AND HYPOCRISY.—It is one thing to take God and heaven for your portion, as believers do, and another thing to be desirous of it, as a reserve when you can keep the world no longer. It is one thing to submit to heaven, as a lesser evil than hell; and another thing to desire it as a greater good than earth. It is one thing to lay up treasures and hopes in heaven, and seek it first; and another thing to be contented with it in our necessity, and to seek the world before it, and give God that the flesh can spare. Thus differeth the religion of serious Christians, and of carnal worldly hypocrites.—*Baxter.*

RELIGION AT HOME.—"Let them learn first," says Paul, "to show piety at home." Religion should begin in the family. The holiest sanctuary is home. The family altar is more venerable than that of the cathedral. The education of the soul for eternity should begin and be carried on at the fireside.

RELIGION HAS HIGHER THAN CIVIL ENDS.—I would as soon think of making galaxies and star-systems, to guide little herring vessels by, as of preaching religion that constables may continue possible.—*Carlyle.*

RELIGION IN SOCIETY.—A man who puts aside his religion because he is going into society, is like one taking off his shoes because he is about to walk upon thorns.

RELIGION IN THE WORLDLY.—Too many persons seem to use their religion as a diver does his bell, to venture down

into the depths of worldliness with safety, and there grope for pearls, with just so much of heaven's air as will keep them from suffocating, and no more; and some, alas! as at times is the case with the diver, are suffocated in the experiment. —*Cheever.*

RELIGION, ITS BLESSEDNESS.—If I could choose what of all things would be at the same time the most delightful and useful to me, I should prefer a *firm religious belief* to every other blessing; for this makes life a discipline of goodness; creates new hopes when all earthly ones vanish; throws over the decay of existence the most gorgeous of all lights; awakens life even in death; makes even torture and shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of the future, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation, and despair.—*Sir H. Davy.*

RELIGION, ITS BLESSEDNESS.—I have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than threescore years can give, I, now on the eve of my departure, declare to you (and earnestly pray that you may hereafter live and act in the conviction), that health is a great blessing,—competence, obtained by honorable industry, a great blessing, —and a great blessing it is to have kind, faithful, and loving friends and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian.—*Coleridge.*

RELIGION, ITS DIGNITY.—A wise man that lives up to the principles of religion and virtue, if one considers him in his solitude as taking in the system of the universe, observing the mutual dependence and harmony by which the whole

frame of it hangs together, bearing down his passions, or swelling his thoughts with magnificent ideas of Providence, makes a nobler figure in the eye of an intelligent being than the greatest conqueror amidst all the solemnities and pomps of a triumph.—*Tatler.*

RELIGION, ITS DUTIES.—The duties of religion sincerely and regularly performed, will always be sufficient to exalt the meanest, and to exercise the highest understanding. That mind will never be vacant, which is frequently recalled by stated duties to meditations on eternal things; nor can any hour be long, which is spent in obtaining some new qualification for celestial happiness.

RELIGION, ITS INFLUENCE.—True religion shows its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

RELIGION, ITS INFLUENCE.—They who suffer the persuasion of a future happiness to operate as it ought on their practice, constantly experience their practice adding strength to their persuasion—the better they become by their belief, the more confirmed they become in it.—*Essays on the Employment of Time.*

RELIGION, ITS INFLUENCE.—The contemplation of the Divine Being, and the exercise of virtue, are in their nature so far from excluding all gladness of heart, that they are perpetual sources of it. In a word, the true spirit of religion cheers, as well as composes the soul. It banishes, indeed, all levity of behavior, all vicious and dissolute mirth, but in exchange fills the mind with a perpetual serenity, uninterrupted cheerfulness, and an habitual inclination to please others as well as to be pleased in itself.—*Spectator.*

RELIGION, ITS JOY.—The joy of religion is an exorcist to the mind; it expels the demons of carnal mirth and madness.—*Cecil.*

RELIGION, ITS OFFERS.—If we were to be hired to religion, it is able to outbid the corrupted world with all it can offer us, being so much richer of the two in everything where reason is admitted to be a judge of the value.—*Halifax.*

RELIGION, ITS PLEASURES.—Her ways are ways of pleasantness, and all her paths are peace.—*Solomon.*

RELIGION, ITS PLEASURES.—True religion and virtue give a cheerful and happy turn to the mind; admit of all true pleasures, and even procure for us the highest.—*Addison.*

RELIGION, ITS PLEASURES.—Religion is a cheerful thing; so far from being always at cuffs with good-humor, it is inseparably united to it. Nothing unpleasant belongs to it, though the spiritual cooks have done their unskilful part to give an ill relish to it. A wise epicure would be religious for the sake of pleasure; good sense is the foundation of both, and he is a bungler who aimeth at true luxury, but where they are joined.—*Saville.*

RELIGION, ITS PLEASURES.—Religion is so far from barring men any innocent pleasure, or comfort of human life, that it purifies the pleasures of it, and renders them more grateful and generous; and besides this, it brings mighty pleasures of its own, those of a glorious hope, a serene mind, a calm and undisturbed conscience, which do far out-relish the most studied and artificial luxuries.—*Dean Shirley.*

RELIGION, ITS POWER FOR THIS WORLD.—The religion of the gospel has power, immense power, over mankind; direct and indirect, positive and negative, restraining and aggressive. Civilization, law, order, morality, the family, all that elevates woman, or blesses society, or gives peace to the nations, all these are the fruits of Christianity, the full power of which, even for this world, could never be appreciated till it should be taken away.—*T. Edwards.*

RELIGION, ITS PRINCIPLE EVERYWHERE THE SAME.—The humble, meek, merciful, just, pious, and devout souls are everywhere of one religion, and when death has taken off the mask, they will know one another, though the divers liveries they wear make them strangers.—*Penn.*

RELIGION, NARROW VIEWS OF.—A narrow-minded religionist sees religion not as a *sphere*, but as a *line;* and it is the identical line in which *he* is moving. He is like an African buffalo, sees right forward, but nothing on the right hand or the left. He would not perceive a legion of angels or of devils at a distance of ten yards on the one side or the other.—*J. Foster.*

RELIGION, OPPORTUNITIES FOR.—Religious opportunities are like the books of the Sibyl, more and more valuable, the fewer there are that remain.

RELIGION, RITUALISTIC.—A ritual religion is generally light and gay, not serious in its spirit; all religions being so, which cast responsibility into outward observances.—*Martineau.*

RELIGION, TALK ABOUT.—The pious man and the atheist always talk of religion; the one of what he loves, and the other of what he fears.—*Montesquieu.*

RELIGION, THE CHRISTIAN.—We live in the midst of blessings till we are utterly insensible to their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the page of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear a different aspect because the light of Christian love is on it—not a law which

does not owe its truth and gentleness to Christianity—not a custom which cannot be traced, in all its holy, healthful parts, to the gospel.—*Sir A. Park.*

RELIGION, THE CHRISTIAN.—Should a man happen to err in supposing the Christian religion to be true, he could not be a loser by the mistake. But how irreparable is his loss, and how inexpressible his danger, who should err in supposing it to be false.—*Pascal.*

RELIGION, THE CHRISTIAN.—Our religion is one that dares to be understood; that offers itself to the search of the inquisitive, and to the inspection of the severest and most awakened reason. For being secure of her substantial truth and purity, she knows that for her to be seen and looked into, is to be embraced and admired, as there needs no greater argument for men to love the light than to see it.—*Johnson.*

RELIGION, THE CHRISTIAN.—Our religion, awing those whom it justifies, and comforting those whom it reproves, so wisely tempereth hope with fear, that it abases us infinitely more than unassisted reason could do, and yet without driving us to despair, while it exalts us infinitely more than the pride of our nature could do, yet without rendering us vain.—*Pascal.*

RELIGION, THE CHRISTIAN.—Christianity is the good man's text; his life, the illustration.

RELIGION, THE CHRISTIAN.—The Christian religion is one that diffuses among the people, a pure, benevolent, and universal system of ethics, adapted to every condition of life, and recommended as the will and reason of the Supreme Deity, and enforced by sanctions of eternal punishment.—*Gibbon.*

RELIGION, THE CHRISTIAN.—The great comprehensive

truths, written in letters of living light on every page of our history, are these: Human happiness has no perfect security but freedom; freedom, none but virtue; virtue, none but knowledge; and neither freedom, nor virtue, has any vigor or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.—*Quincy.*

RELIGION, THE CHRISTIAN.—We know, and what is better, we feel inwardly, that religion is the basis of civil society, and the source of all good and of all comfort. In England we are so convinced of this, that there is no rust of superstition with which the accumulated absurdity of the human mind might have crusted it over in the course of ages, that ninety-nine in a hundred of the people of England would not prefer to impiety.—*Burke.*

RELIGION, THE FALSE SYSTEMS OF.—Most of the religious systems prevailing in the world at the appearance of the Saviour, may, with the exception of that of the Romans, be divided into two branches, viz.: those which were founded on political views, and those which were formed for military purposes.—*Mosheim.*

RELIGION, THE GLORY OF MAN.—Religion is the great ornament and glory of human nature; that which principally distinguishes men from the inferior orders of creatures, and upon which alone are grounded all the hopes of life and happiness hereafter, when this short and transitory life shall be passed away. In a matter of so great importance, therefore, 'tis very wonderful that any man who calls himself a reasonable creature, should be careless and indifferent; careless whether he has any religion or none; indifferent whether his religion, when he does possess any, be true or false; careless when he has embraced the true religion, whether he makes any improvement in his practice, answerable to it or no.—*Dr. Samuel Clarke's Sermons.*

RELIGION, THE PROTESTANT.—"Where was your church before Luther?" asked a Roman Catholic, of the famous John Wilkes. "Where was your face before it was washed this morning?" was the prompt and pointed answer.

RELIGION, THE PROTESTANT, ITS INFLUENCE ON COMMUNITIES.—Tell me where the Protestant religion and the Bible are, and where they are not, and I will write a moral geography of the world. I will show what, in all particulars, is the physical condition of that people. One glance of your eye will inform you where the Bible is, and where it is not. Go to Italy—decay, degradation, suffering, meet you on every side. Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air; you feel cramped by some invisible power; the people dare not speak aloud; they walk slowly; an armed soldiery is around their dwellings; the armed police take from the stranger his Bible, before he enters the territory. Ask for the Bible in the bookstores; it is not there, or in a form so large and extensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. Enter the Vatican, and inquire for a Bible, and you will be pointed to some case where it reposes among prohibited books, side by side with the works of Diderot, Rousseau, and Voltaire. But pass over the Alps into Switzerland, and down the Rhine into Holland, and over the Channel to England and Scotland, and what an amazing contrast meets the eye! Men look with an air of independence; there are industry, neatness, instruction for children. Why this difference? There is no brighter sky—there are no fairer scenes of nature—but they have the Bible; and happy are the people who are in such a case, for it is righteousness that exalteth a nation.—*W. Adams.*

RELIGION, THE SUPPORT OF STATES.—It was an admirable and true saying of Plutarch, "That a city may as well be built in the air, as a commonwealth or kingdom be either

constitutcd or preserved without the support of religion."—*Porteus.*

RELIGION, TO BE PRACTICAL.—The faith that only reaches to the *head*, will never sanctify the *heart.* Knowledge, without experience, will no more sanctify, than painted fire will burn, or the sight of water cleanse. It may do good to others, as the knowledge of Noah's carpenters was useful to *him*, while *they* perished in the flood!

RELIGION, TRUE, RARE.—We have such an habitual persuasion of the general depravity of human nature, that in falling in with strangers we almost always reckon on their being irreligious, till we discover some specific indication of the contrary.—*J. Foster.*

RELIGION, WHAT MAKES US DISREGARD IT?—The three great apostles of practical atheism, that make converts without persecuting, and retain them without preaching, are health, wealth, and power.—*Colton.*

RELIGION, WHAT THE SUM OF.—The sum and substance of the preparation needed for a coming eternity is, that you believe what the Bible tells you, and do what the Bible bids you.—*Chalmers.*

RELIGION, WHAT THE SUM OF.—Fear God, and keep his commandments, for this is the whole duty of man.—*Solomon.*

RELISH, MENTAL.—The relish of the mind is as various as that of the body, and like that too, may be altered; and it is a mistake to think that men cannot change the displeasingness or indifference that is in actions, into pleasure and desire, if they will but do what is in their power; a due consideration will do it in some cases, and practice and custom in most.—*Locke.*

REMEDIES, GOOD.—For drunkenness, drink cold water; for health, rise early; to be happy, be honest; to please all, mind your own business.

REMORSE.—Let the virtuous remember, amidst their affliction, that though the heart of a good man may bleed even to death, it will never feel a torment equal to the rendings of remorse.—*Man of the World.*

REPARATION.—If thou hast done a wrong or injury to another, rather acknowledge and endeavor to repair, than to defend it. One way thou gainest forgiveness; the other, thou doublest the wrong and the reckoning.—*W. Penn.*

REPENTANCE.—There are two kinds of *repentance:* one is that of Judas, the other that of Peter; the one is "ice *broken*, the other ice *melted.*" Repentance *unto* life, will be repentance *in* the life.

REPENTANCE.—Repentance is a hearty sorrow for our past misdeeds, and a sincere resolution and endeavor to the utmost of our power, to conform all our actions to the law of God. So that repentance does not consist in one single act of sorrow (though that being the first and leading act, gives denomination to the whole), but in doing works meet for repentance, in a sincere obedience to the law of Christ, for the remainder of our lives.—*Locke.*

REPENTANCE.—True repentance consists in the heart being broken *for* sin and broken *from* sin. Some often repent, yet never reform; they resemble a man travelling in a dangerous path, who frequently starts and stops, but never turns back.—*Thornton.*

REPENTANCE.—It is a common error, and the greater and more mischievous for being so common, to believe that repentance best becomes and most concerns dying men. Indeed, what is necessary every hour of our life is necessary in

the hour of death too, and as long as he lives he will have need of repentance, and therefore it is necessary in the hour of death too; but he who hath constantly exercised himself in it in his health and vigor, will do it with less pain in his sickness and weakness; and he who hath practised it all his life, will do it with more ease and less perplexity in the hour of his death: as he who hath diligently cast up every page of a large account will better be able to state the whole sum upon a little warning in the last leaf, than he can do who must look over every one of them.—*Johnson.*

REPENTANCE.—Repentance, without amendment, is like continually pumping without mending the leak.—*Dilwyn.*

REPENTANCE.—Repentance is a magistrate that exacts the strictest duty and humility, because the reward it gives is inestimable and everlasting; and the pain and punishment it redeems men from, is of the same continuance, and yet intolerable.—*Clarendon.*

REPENTANCE.—He that waits for repentance, waits for that which cannot be had as long as it is waited for. It is absurd for a man to wait for that which he himself has to do. —*Nevins.*

REPENTANCE AT DEATH.—Whatever stress some may lay upon it, a death-bed repentance is but a weak and slender plank to trust our all upon.—*Sterne.*

REPRESENTATIVES.—It ought to be the happiness and glory of a representative, to live in the strictest union, the closest correspondence, and the most unreserved communication, with his constituents. Their wishes ought to have great weight with him; their opinion high respect; their business unremitted attention. It is his duty to sacrifice his repose, his pleasures, his satisfactions, to theirs; and, above all, ever, and in all cases, to prefer their interest to his own. But, his unbiassed opinion, his mature judgment, his enlightened

conscience, he ought not to sacrifice to you, to any man, or to any set of men living. These he does not derive from your pleasure; no, nor from the law and the constitution. They are a trust from providence, for the abuse of which he is deeply answerable. Your representative owes you, not his industry only, but his judgment; and he betrays, instead of serving you, if he sacrifices it to your opinion.—*Burke—to the Electors of Bristol.*

Reproach.—Does a man reproach thee for being proud or ill-natured, envious or conceited, ignorant or detracting? Consider within thyself whether his reproaches are true. If they are not, consider that thou art not the person whom he reproaches, but that he reviles an imaginary being, and perhaps loves what thou really art, though he hates what thou appearest to be. If his reproaches are true, and if thou art the envious, ill-natured man he takes thee for, give thyself another turn, and become mild, affable, and obliging, and his reproaches of thee will naturally cease, or if they continue, thou art no longer the person he reproaches.—*Addison.*

Reproof.—Reprove not a scorner, lest he hate thee; rebuke a wise man, and he will love thee.—*Solomon.*

Reproof.—Confront improper conduct, not by retaliation, but by example.—*J. Foster.*

Reproof.—When the most insignificant person tells us we are in error, we should listen, and examine ourselves, and see if it is so. To believe it possible we may be in error, is the first step toward getting out of it.

Reproof.—He who, when called upon to speak a disagreeable truth, tells it boldly and has done, is both bolder and milder than he who nibbles in a low voice, and never ceases nibbling.—*Lavater.*

Reputation.—The way to gain a good reputation, is, to endeavor to be what you desire to appear.—*Socrates.*

REPUTATION.—Regard your good name as the richest jewel you can possibly be possessed of—for credit is like fire, when once you have kindled it you may easily preserve it, but if you once extinguish it, you will find it an arduous task to rekindle it again.—*Easy Guide, &c.*

REPUTATION.—When a man hath forfeited the reputation of his integrity, he is set fast, and nothing will then serve his turn, neither truth nor falsehood.—*Steele.*

REPUTATION.—If a man were only to deal in the world for a day, and should never have occasion to converse more with mankind, never more need their good opinion or good word, it were then no great matter (speaking as to the concernments of this world) if a man spent his reputation all at once, and ventured it at one throw; but if he be to continue in the world, and would have the advantage of conversation while he is in it, let him make use of truth and sincerity in all his words and actions; for nothing but this will last and hold out to the end.—*Tillotson.*

REPUTATION, ITS DECLINE.—Of the decline of reputation many causes may be assigned. It is commonly lost because it never was deserved; and was conferred at first, not by the suffrage of criticism, but by the fondness of friendship, or servility of flattery. The great and popular are very freely applauded; but all soon grow weary of echoing to each other a name which has no other claim to notice, but that many mouths are pronouncing it at once.—*Johnson.*

REPUTATION WITH THE PEOPLE.—Reputation with the people depends upon chance, unless they are guided by those above them. They are but the keepers, as it were, of the lottery which fortune sets up for renown; upon which Fame is bound to attend with her trumpet, and sound when men draw the prizes.—*Dennis.*

RESEARCH.—To be still searching what we know not by what we know, still closing up truth as we find it (for all her body is homogeneal and proportional), this is the golden rule in theology as well as in arithmetic, and makes up the best harmony in a church: not the forced and outward union of cold, and neutral, and inwardly divided minds.—*Milton.*

RESERVE.—Some reserve is a debt to prudence, as freedom and simplicity of conversation is a debt to good-nature. —*Shenstone.*

RESERVE.—Reserve is no more essentially connected with understanding, than a church organ with devotion, or wine with good-nature.—*Shenstone.*

RESERVE.—Persons extremely reserved, are like old enamelled watches, which had painted covers that hindered your seeing what o'clock it was.—*Walpole.*

RESIGNATION.—How calmly do those glide through all, even the roughest events, who can but make a right estimate of the happiness, as well as the virtue of a governable will, resigned to God's. How does it enervate and enfeeble any calamity! nay, indeed, it triumphs over it, and by that conjunction with Him that ordains it, may be said to command even what it suffers. It was a philosophical maxim, that a wise moral man could not be injured, could not be miserable. But sure it is much more true of him who has that divine wisdom of Christian resignation, that twines and enwraps all his choices with God's; and is neither at the pains nor the hazards of his own election, but is secure unless omniscience can be deceived and omnipotence defeated, that he shall have what is really best for him.—*Palmer.*

RESIGNATION.—All the precepts of Christianity agree to teach and command us to moderate our passions, to temper our affections towards all things below; to be thankful for

the possession, and patient under the loss whenever he that gave shall see fit to take away.—*Sir W. Temple.*

Resolution.—If we are but fixed and resolute—bent on high and holy ends, we shall find means to them on every side, and at every moment; and even obstacles and opposition, will but make us "like the fabled spectre-ships, which sail the fastest in the very teeth of the wind."—*T. Edwards.*

Resolution.—"Resolution," says John Foster, "is omnipotent." He that resolves upon any great, and at the same time, good end, by that very resolution has scaled the chief barrier to it. He will find it removing difficulties, searching out or making means, giving courage for despondency, and strength for weakness; and like the star in the East, to the wise men of old, ever guiding him nearer and nearer to the sum of all perfection.—*T. Edwards.*

Resolution and perseverance.—But little is accomplished, because but little is vigorously attempted; and but little is attempted, because difficulties are magnified. A timorously cautious spirit, so far from acting with resolution, will never think itself in possession of the preliminaries for acting at all. Perhaps perseverance has been the radical principle of every truly great character.—*J. Foster.*

Restlessness.—A restless mind, like a rolling stone, gathers nothing but dirt and mire. Little or no good will cleave to it; and it is sure to leave peace and quietness behind it. —*Balguy.*

Retirement.—To judge rightly of our own worth, we should retire a little from the world, to see its pleasures—and pains too, in their proper size and dimensions; this, no doubt, was the reason St. Paul, when he intended to convert Felix, began his discourse upon the day of judgment, on pur-

pose to take the heart from off this world and its pleasures, which dishonor the understanding so as to turn the wisest of men into fools and children.—*Sterne.*

RETIREMENT.—He whom God hath gifted with the love of retirement, possesses, as it were, an extra sense.—*Bulwer.*

RETIREMENT.—A man who can retire from the world to seek entertainment in his closet, has a thousand advantages which other people have no idea of. He is master of his own company and his own pleasures, and can command either the one or the other, according to his present circumstances or temper. All nature is ready for his view, and all ages of mankind appear at his call. He can transport himself to the most distant regions, and enjoy the best and politest company that ever the world afforded.—*Hibernicus's Letters.*

RETIREMENT.—Before you think of retiring from the world, be sure you are fit for retirement. In order to which it is necessaay that you have a mind so composed by prudence, reason, and religion, that it may bear being looked into; a turn to rural life, and a love for study.—*Burgh.*

RETIREMENT OR DEATH—It was perhaps ordained by Providence, to hinder us from tyrannizing over one another, that no individual should be of so much importance as to cause by his retirement or death, any chasm in the world.—*Johnson.*

RETRIBUTION.—Retribution is one of the grand principles in the divine administration of human affairs; a requital is imperceptible only to the wilfully unobservant. There is everywhere the working of the everlasting law of requital: man always gets as he gives.—*J. Foster.*

RETROSPECTION.—To look back to antiquity, is one thing; to go back to it another. If we look back to it, it should

be as those who are running a race, only to press forward the faster, and to leave the beaten still further behind.—*Colton.*

REVELATION AND NATURE.—Some things which could not otherwise be read in the book of nature, are legible enough when the lamp of revelation is held up to it.—*Nevins.*

REVENGE.—By taking revenge, a man is but even with his enemy; but in passing over it, he is superior.—*Lord Bacon.*

REVENGE.—It is a work of prudence to prevent injury, and of a great mind, when done, not to revenge it. He that hath revenge in his power, and does not use it, is the great man; it is for low and vulgar spirits to transport themselves with vengeance. Subdue your affections; to endure injuries with a brave mind is one half the conquest.—*Human Prudence.*

REVERIE.—Do anything innocent rather than give yourself up to reverie. I can speak on this point from experience; for at one period of my life, I was a dreamer and castle-builder. Visions of the distant and future took the place of present duty and activity. I spent hours in reverie. The body suffered as much as the mind. The imagination threatened to inflame the passions, and I found, if I meant to be virtuous, I must dismiss my musings. The conflict was a hard one; but I resolved, prayed, resisted, sought refuge in occupation, and at length triumphed.—*Memoir of W. E. Channing.*

RHETORIC.—The two best rules for a system of rhetoric are, first, have something to say, and next, say it.—*Emmons.*

RICHES.—I cannot call riches by a better name than the "baggage" of virtue; the Roman word is better, "impediment." For as the baggage is to an army, so are riches to virtue. It cannot be spared or left behind, and yet it hin-

dereth the march; yea, and the care of it sometimes loseth or disturbeth the victory. Of great riches there is no real use, except it be in the distribution; the rest is but conceit. —*Lord Bacon.*

RICHES.—He hath riches sufficient. who hath enough to be charitable.—*Sir T. Brown.*

RICHES.—Agar said, "Give me neither poverty nor riches;" and this will ever be the prayer of the wise. Our incomes should be like our shoes: if too small, they will gall and pinch us, but, if too large, they will cause us to stumble and to trip. But wealth, after all, is a relative thing, since he that has little, and wants less, is richer than he that has much, but wants more. True contentment depends not upon what we have; a tub was large enough for Diogenes, but a world was too little for Alexander.—*Colton.*

RICHES.—Believe not much them that seem to despise riches, for they despise them that despair of them; and none worse when they come to them. Be not penny-wise; riches have wings, and sometimes they fly away of themselves, sometimes they must be set flying to bring in more.—*Lord Bacon.*

RICHES AND MISERY.—Misery assails riches, as lightning does the highest towers; or as a tree that is heavy laden with fruit breaks its own boughs, so do riches destroy the virtue of their possessor.—*Burton.*

RICHES AND POVERTY.—He is rich whose income is more than his expenses; and he is poor whose expenses exceed his income.—*Bruyere.*

RICHES AND POVERTY.—Every man is rich or poor, according to the proportion between his desires and enjoyments. Of riches as of everything else, the hope is more than the enjoyment; while we consider them as the means to be used at some future time for the attainment of felicity,

ardor after them secures us from weariness of ourselves, but no sooner do we sit down to enjoy our acquisitions than we find them insufficient to fill up the vacuities of life. Nature makes us poor only when we want necessaries, but custom gives the name of poverty to the want of superfluities. It is the great privilege of poverty to be happy unenvied, to be healthy without physic, secure without a guard, and to obtain from the bounty of nature what the great and wealthy are compelled to procure by the help of art. Adversity has ever been considered as the state in which a man most easily becomes acquainted with himself, particularly being free from flatterers. Prosperity is too apt to prevent us from examining our conduct, but as adversity leads us to think properly of our state, it is most beneficial to us.—*Johnson.*

RICHES AND REPUTATION.—A man who succeeds to his father's reputation, must be greater than him, to be considered as great; but he that succeeds to his father's riches, will have to encounter no such deduction. The popular opinion adds to our means, but diminishes our merits; and it is not an unsafe rule, to believe less than you hear with respect to a man's fortune, and more than you hear with respect to his fame.—*Colton.*

RICHES AND WIT.—He that will give himself to all manner of ways to get money, may be rich; so he that lets fly all he knows or thinks, may by chance be satirically witty. Honesty sometimes keeps a man from growing rich, and civility from being witty.—*Selden.*

RICHES, HOW TO BE BORNE.—If thou art rich, then show the greatness of thy fortune; or what is better, the greatness of thy soul, in the meekness of thy conversation; condescend to men of low estate; support the distressed; and patronize the neglected. Be great; but let it be in considering riches as they are, as talents committed to an earthen vessel.

Thou art but the receiver; and to be obliged and to be vain too, is but the old solecism of pride and beggary, which, though they often meet, yet ever make but an absurd society.—*Sterne.*

Ridicule.—The talent of turning men into ridicule, and exposing to laughter those one converses with, is the qualification of little minds and ungenerous tempers. A young man with this cast of mind, cuts himself off from all manner of improvement.—*Addison.*

Ridicule.—I know of no principle which it is of more importance to fix in the minds of young people, than that of the most determined resistance to the encroachments of ridicule. Give not up to the world, nor to the ridicule with which the world enforces its dominions over every trifling question of manner and appearance. Learn from the earliest days to insure your principles against the perils of ridicule. If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously and grandly, as a man who wears a soul of his own in his bosom, and does not wait till it shall be breathed into him by the breath of fashion. Let men call you mean, if you know you are just; hypocritical, if you are honestly religious; pusillanimous, if you feel you are firm. Resistance soon converts unprincipled wit into sincere respect; and no after-time can tear from you those feelings which every man carries within him who made a noble and successful exertion in a virtuous cause.—*Sidney Smith.*

Ridicule.—It is said that ridicule is the test of truth; but it is never applied except when we wish to deceive ourselves —when if we cannot exclude the light, we would fain draw the curtain before it. The sneer springs out of the wish to deny; and wretched must that state of mind be, that wishes to take refuge in doubt.—*Landon.*

RIGHT AND WRONG.—Would you be exempt from uneasiness; do nothing you know or even suspect is wrong. Would you enjoy the purest pleasure; do everything in your power you believe is right.—*Rules of Life.*

RISING AND FALLING.—Our greatest glory is not in never falling, but rising every time we fall.—*Confucius.*

ROMANCES.—To the romance writers, and comparatively decorous dramatists of his own time, Nicolé gave the title of *public poisoners.*

ROMANCES AND NOVELS.—Fiction may be more instructive than real history; but the vast rout of romances and novels, *as they are*, do incalculable mischief. I wish we could collect all together, and make one vast fire of them. I should exult to see the smoke of them ascend, like that of Sodom and Gomorrah: the judgment would be as just.—*J. Foster.*

RULING PASSIONS.—I have the highest opinion of the value of a ruling passion; but if it monopolizes the whole man, it requires that the object be a very comprehensive, or a very dignified one, to save him from being ridiculous. The devoted antiquary, for instance, who is passionately in love with an old coin, or button, or nail, is ridiculous. The man who is nothing but a musician, and recognizes nothing in the whole creation but crotchets and quavers, is ridiculous. So is the *nothing but* verbal critic, to whom the adjustment of a few insignificant particles in some ancient author, appears a more important study than the grandest arrangements of politics or morals. Even the total devotee to the grand science of Astronomy, incurs the same misfortune. Religion and morals have a noble pre-eminence here; no man can become ridiculous by his passionate devotion to *them.* Even a specific direction of this passion, as in the case of Howard, will make a man sublime; specific, I say, and correctly, though

at the same time, *any* large plan of benevolence, must be comprehensive, so to speak, of a large quantity of morals.—*J. Foster.*

S.

SADNESS.—"Keep aloof from sadness," says an Icelandic writer of the twelfth century, "for sadness is a sickness of the soul." Life has, indeed, many ills, but the mind that views every object in its most cheering aspect, and every doubtful dispensation as replete with latent good, bears within itself a powerful and perpetual antidote. The gloomy soul aggravates misfortune, while a cheerful smile often dispels those mists that portend a storm.—*Sigourney.*

SAFETY, THE PATH OF.—It is one of the worst of errors, to suppose that there is any other path of safety except that of duty.—*Nevins.*

SATIRE.—Satire is a sort of glass, wherein beholders generally discover everybody's face but their own;—which is the chief reason for that kind of reception it meets in the world, and that so very few are offended with it.—*Swift.*

SATIRE.—Satire is a composition of salt and mercury; and it depends upon the different mixture and preparation of those ingredients, that it comes out a noble medicine, or a rank poison—*Jeffrey.*

SATIRE.—Satire should not be like a saw, but a sword; it should cut, and not mangle.

SATIRES.—Lampoons and satires, that are written with wit and spirit, are like poisoned darts, which not only inflict a wound, but make it incurable.—*Addison.*

SATIRES.—Satires and lampoons on particular people cal-

culate more by giving copies in confidence to the friends of the parties, than by printing them.—*Sheridan.*

SATIRISTS.—A satirist of true genius, who is warmed by a generous indignation of vice, and whose censures are conducted by candor and truth, merits the applause of every friend to virtue. He may be considered as a sort of supplement to the legislative authority of his country; as assisting the unavoidable defects of all legal institutions for the regulation of manners, and striking terror, even where the divine prohibitions themselves are held in contempt.—*Crousaz.*

SATISFACTION OF DOING GOOD.—Let a man be never so ungrateful, or inhuman, he shall never destroy the satisfaction of my having done a good office.—*Seneca.*

SCANDAL.—Scandal is a never-failing vehicle for dulness. The true-born Englishman had died silently among the grocers and trunk-makers, if the libeller had not helped off the poet.—*Brown.*

SCANDAL.—Many a wretch has rid on a hurdle who has done much less mischief than utterers of forged tales, coiners of scandal, and clippers of reputation.—*Sheridan.*

SCANDAL.—How large a portion of chastity is sent out of the world by distant hints,—nodded away and cruelly winked into suspicion, by the envy of those who are past all temptation of it themselves. How often does the reputation of a helpless creature bleed by a report—which the party, who is at the pains to propagate it, beholds with much pity and fellow-feeling,—that she is heartily sorry for it,—hopes in God it is not true: however, as Archbishop Tillotson wittily observes upon it, is resolved in the meantime, to give the report her pass, that at least it may have fair play to take its fortune in the world,—to be believed or not, according to the charity of those into whose hands it shall happen to fall.—*Sterne.*

SCANDAL, LISTENING TO.—No one loves to *tell* a tale of scandal, but to him that loves to *hear* it. Learn, then, to rebuke and silence the detracting tongue, by refusing to hear. Never make your *ear* the *grave* of another's good name.

SCHOLARS, HOW MADE.—Costly apparatus and splendid cabinets have no magical power to make scholars. In all circumstances, as a man is, under God, the master of his own fortune, so is he the maker of his own mind. The Creator has so constituted the human intellect that it can only grow by its own action; and by its own action and free will, it will certainly and necessarily grow. Every man must, therefore, educate himself. His book and teacher are but helps; the work is his. A man is not educated until he has the ability to summon, in an emergency, all his mental powers in vigorous exercise to effect its proposed object. It is not the man who has seen most, or read most, who can do this; such a one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast of native vigor and capacity. The greatest of all warriors in the siege of Troy had not the pre-eminence because nature had given strength and he carried the largest bow, but because self-discipline had taught him how to bend it.—*Daniel Webster.*

SCIENCE.—Science distinguishes a man of honor from one of those athletic brutes, whom, undeservedly, we call heroes. Cursed be the poet who first honored with that name a mere Ajax, a man-killing idiot!—*Dryden.*

SCIENCE AND POETRY.—In science, reason is the guide; in poetry, taste. The object of the one is truth, which is uniform and indivisible; the object of the other is beauty, which is multiform and varied.—*Colton.*

SCIENCE AND RELIGION.—As knowledge advances, science ceases to scoff at religion; and religion ceases to frown on

science. The hour of mockery by the one, and of reproof by the other, is passing away. Henceforth, they will dwell together in unity and good-will. They will mutually illustrate the wisdom, power, and grace of God. Science will adorn and enrich religion; and religion will ennoble and sanctify science.

SCIENCE, ITS TRUE POSITION.—It was an admirable reply of a converted astronomer, who, when interrogated concerning his comparative estimate of religion and the science he had formerly idolized, answered, "I am now bound for heaven, and I take the stars IN MY WAY."

SCRIPTURES, THE.—The Scriptures contain independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age or in any idiom. The two parts of which the Scriptures consist, are connected by a chain of compositions which bear no resemblance in form of style, to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning. The antiquity of those compositions no man doubts; and the unrestrained application of them to events long subsequent to their publication, is a solid ground of belief, that they were genuine predictions, and consequently inspired.—*Written at the end of his Bible, by Sir W. Jones.*

SCRIPTURES, THE.—The Bible tells of expeditions prior to Jason and the Argonauts. It describes martial adventures long before Achilles and Troy. Its ethical system preceded Thales and Pythagoras. Its muse was vocal before Orpheus and Hesiod. Its judges flourished before consuls and archons. Its feasts and gatherings rejoiced the tribes when the Nemean games had no existence; and it reckoned by Sabbaths and

jubilees when neither Olympiad nor lustrum divided the calendar. It embodies the wish of the Athenian sage, for it "scatters that darkness which covers our souls, and tells us how to distinguish good from evil." By its light thousands have been led to reflection, to repentance, to wisdom, to Christ, to God, to heaven. Read, read, read your English Bible. Its epic and lyric poetry, its narratives and parables, its precepts and appeals, are incomparable, and its doctrines are heavenly truth. Dr. Chalmers says: "Many a cottage patriarch, with no other medium than his mother tongue, becomes a greater proficient in the wisdom and doctrines of the Bible, than the most accomplished linguist or grammarian.—*Wm. S. Plumer.*

SCRIPTURES, THE, HOW TO STUDY.—In studying the word of God, digest it under these two heads: either as removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together.—*Cecil.*

SCRIPTURES, THEIR SENSE.—The Scripture may have more senses besides the literal; because God understands all things at once; but a man's writing has but one true sense which is that which the author meant when he wrote it. *Selden.*

SCRIPTURES, WHY GIVEN.—The Scriptures were not given to make work for interpreters, nor to teach men how to doubt, but how to live. The Holy Spirit has made undeniably clear and manifest all those precepts that enjoin faith and obedience, which are the great points of religion, and weak men cannot correct him, and do it better themselves.

SCRIPTURES, WONDERS OF THE.—No volume ever commanded such a profusion of readers, or was translated into so many languages. Such is the universality of its spirit, that no book loses less by translation; none has been so

frequently copied in manuscript, and none so often printed. King and noble, peasant and pauper, are delighted students of its pages. Philosophers have humbly gleaned from it, and legislation has been thankfully indebted to it. Its stories charm the child, its hopes inspirit the aged, and its promises soothe the bed of death. The maiden is wedded under its sanction, and the grave is closed under its comforting assurances. Its lessons are the essence of religion, the seminal truths of theology, the first principles of morals, and the guiding axioms of political economy. Martyrs have often bled and been burnt for attachment to it. It is the theme of universal appeal. In the entire range of literature, no book is so frequently quoted or referred to. The majority of all the books ever published have been in connection with it. The Fathers commented upon it, and the subtle divines of the middle ages refined upon its doctrines. It sustained Origen's scholarship and Chrysostom's rhetoric; it whetted the penetration of Abelard, and exercised the keen ingenuity of Aquinas. It gave life to the revival of letters, and Dante and Petrarch revelled in its imagery. It augmented the erudition of Erasmus, and roused and blessed the intrepidity of Luther. Its temples are the finest specimens of architecture, and the brightest triumphs of music are associated with its poetry. The text of no ancient author has summoned into operation such an amount of labor and learning, and it has furnished occasion for the most masterly examples of criticism and comment, grammatical investigation, and logical analysis. It has inspired the English muse with her loftiest strains. Its beams gladdened Milton in his darkness, and cheered the song of Cowper in his sadness. It was the star which guided Columbus to the discovery of a new world. It furnished the panoply of Puritan valor which shivered tyranny in days gone by. It is the magna charta of the world's regeneration and liberties. Such benefactors as Francke, Neff, Schwartz, and Howard, the departed

Chalmers, and the living Shaftesbury, are cast in the mould of the Bible. The records of false religion, from the Koran to the Book of Mormon, have owned its superiority, and surreptitiously purloined its jewels. Among the Christian classics, it loaded the treasures of Owen, charged the fulness of Hooker, barbed the point of Baxter, gave colors to the palette, and sweep to the pencil of Bunyan, enriched the fragrant fancy of Taylor, sustained the loftiness of Howe, and strung the deep-sounding plummet of Edwards. In short, this collection of artless lives and letters has changed the face of the world, and ennobled myriads of its population. Finally, and to show the contrast—while millions bid it welcome, the mere idea of its circulation causes the Pope to tremble on his throne, and brings fearful curses from his quivering lips.—*North British Review.*

SECRECY.—A proper secrecy is the only mystery of able men; mystery is the only secrecy of weak and cunning ones. —*Chesterfield.*

SECRECY, THE HABIT OF.—Talkers and futile persons, are commonly vain and credulous withal; for he that talketh what he knoweth, will also talk what he knoweth not; therefore set it down, that a habit of secrecy is both politic and moral: and in this part it is good, that a man's face gives his tongue leave to speak; for the discovery of a man's self, by the tracts of his countenance, is a great weakness and betraying, by how much it is many times more marked and believed than a man's words.—*Lord Bacon.*

SECRETS.—None are so fond of secrets as those who do not mean to keep them; such persons covet secrets as a spendthrift does money, for the purpose of circulation.—*Colton.*

SECRETS.—Secrets are so seldom kept, that it may be with some reason doubted, whether the quality of retention be so

generally bestowed, and whether a secret has not some subtile volatility by which it escapes, imperceptibly, at the smallest vent, or some power of fermentation, by which it expands itself, so as to burst the heart that will not give it way.—*Johnson.*

SECRETS OF OTHERS.—What is mine, even to my life, is hers I love; but the secret of my friend is not mine.—*Sir P. Sidney.*

SECRETS, TELLING OF.—If a fool knows a secret, he tells it because he is a fool; if a knave knows one, he tells it whenever it is his interest to tell it. But women and young men are very apt to tell what secrets they know, from the vanity of having been trusted. Trust none of these whenever you can help it.—*Chesterfield.*

SECRETS, TELLING OF.—To tell our own secrets is generally folly, but that folly is without guilt; to communicate those with which we are intrusted is always treachery, and treachery for the most part combined with folly.—*Johnson.*

SECTS.—It is written, that the coat of our Saviour was without seam; whence some would infer, that there should be no division in the church of Christ. It should be so indeed; yet seams in the same cloth neither hurt the garment, nor misbecome it; and not only seams, but schisms will be while men are fallible.—*Milton.*

SEDITION.—The surest way to prevent seditions (if the times do bear it) is to take away the matter of them; for if there be fuel prepared, it is hard to tell whence the spark shall come that shall set it on fire.—*Lord Bacon.*

SELF-APPROBATION.—We follow the world in approving others: we go far before it in approving ourselves.—*Colton.*

SELF-APPROBATION, WITH THAT OF OTHERS.—A man's first

care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. If the last interferes with the former, it ought to be entirely neglected; but otherwise there cannot be a greater satisfaction to an honest mind, than to see those approbations which it gives itself, seconded by the applauses of the public. A man is more sure of his conduct, when the verdict which he passes upon his own behavior is thus warranted and confirmed by the opinion of all that know him.—*Addison.*

SELF-CONCEIT.—He, who gives himself airs of importance, exhibits the credentials of impotence.—*Lavater.*

SELF-CONCEIT.—The weakest spot in every man, is where he thinks himself to be the wisest.—*Emmons.*

SELF-CONCEIT.—The sluggard is wiser in his own conceit, than seven men who can render a reason. He who has no inclination to learn more, will be very apt to think that he knows enough. Nor is it wonderful that he should pride himself in the abundance of his wisdom, with whom every wavering thought, every half-formed imagination, passes for a fixed and substantial truth. Obstinacy also, which makes him unable to discover his mistakes, makes him believe himself unable to commit them.—*Powell.*

SELF-CONTROL.—Let not any one say that he cannot govern his passions, nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone, or in the presence of God if he will.—*Locke.*

SELF-CONTROL.—Self-control is promoted by humility. Pride is a fruitful source of uneasiness. It keeps the mind in disquiet. Humility is the antidote to this evil.—*Sigourney.*

SELF-DECEPTION.—It many times falls out, that we deem

ourselves much deceived in others, because we first deceived ourselves.—*Sir P. Sidney.*

SELF-DENIAL.—The worst education which teaches self-denial, is better than the best which teaches everything else and not that.—*Sterling.*

SELF-DENIAL.—Every personal consideration that we allow, costs us heavenly state. We sell the thrones of angels for a short and turbulent pleasure.—*R. W. Emerson.*

SELF-DENIAL.—Shall we call ourselves benevolent, when the gifts we bestow do not cost us a single privation?—*Degerando.*

SELF-DEPENDENCE.—If you would have a faithful servant, and one that you like, serve yourself.—*Franklin.*

SELF-DISCIPLINE.—That discipline which corrects the eagerness of worldly passions, which fortifies the heart with virtuous principles, which enlightens the mind with useful knowledge, and furnishes to it matter of enjoyment from within itself, is of more consequence to real felicity than all the provisions which we can make of the goods of fortune.—*Blair.*

SELF-IMPROVEMENT.—The best rules to form a young man, are, to talk little, to hear much, to reflect alone upon what has passed in company, to distrust one's own opinions, and value others that deserve it.—*Sir W. Temple.*

SELF-IMPROVEMENT.—People seldom improve, when they have no other model but themselves to copy after.—*Goldsmith.*

SELF-INTEREST.—He who makes an idol of his interest, will often make a martyr of his integrity.

SELFISHNESS.—Those who are most disinterested, and

have the least of selfishness, have best materials for being happy.—*Sigourney.*

SELF-KNOWLEDGE.—The highest and most profitable learning, is the knowledge of ourselves. To have a low opinion of our own merits, and to think highly of others, is an evidence of wisdom. Therefore, though thou seest another openly offend and commit sin, take thence no occasion to value thyself for superior goodness, since thou canst not tell how long thou wilt be able to persevere in the narrow path of virtue. All men are frail, but thou shouldest reckon none so frail as thyself.—*Thomas à Kempis.*

SELF-KNOWLEDGE.—The precept, "Know yourself," was not solely intended to obviate the pride of mankind; but likewise that we might understand our own worth.—*Cicero.*

SELF-KNOWLEDGE.—A mind, by knowing itself, and its own proper powers and virtues, becomes free and independent. It sees its hinderances and obstructions, and finds they are wholly from itself, and from opinions wrong conceived. The more it conquers in this respect (be it in the least particular), the more it is its own master, feels its own natural liberty, and congratulates with itself on its own advancement and prosperity.—*Shaftesbury.*

SELE-LOVE.—Nothing is more unmanly than to reflect on any man's profession, or natural infirmity. He who stirs up against himself another's self-love, provokes the strongest passion in human nature.—*Burgh.*

SELF-REFORMATION.—He who reforms himself, has done more towards reforming the public, than a crowd of noisy, impotent patriots.—*Lavater.*

SELF-RELIANCE, THE WANT OF.—Discontent is the want of self-reliance; it is infirmity of will.—*R. W. Emerson.*

SELF-REPROACH.—There is no bitterness like self-reproach. —*Landon.*

SELF-REPROACH.—Nothing is a stronger instance of the goodness of the Creator, than that delicate inward feeling, so strongly impressed on every reasonable creature. This internal sense of duty attended to, and diligently cherished and kept alive, would check the sinner in his career, and make him look back with horror on his crimes. One of the ancients is commended for wishing that he had a window in his breast, that every one might see into it. But it is certainly of more consequence to keep ourselves free from the reproach of our own hearts, than from the evil opinions of others; we should therefore consider conscience as a mirror in which every one may see himself reflected, and in which every action is represented in its proper colors.—*The Connoisseur.*

SELF-RULE.—The most precious of all possessions, is power over ourselves; power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace and scorn; the power of calm reliance in scenes of darkness and storms.

SELF-RULE.—He that has not a mastery over his inclinations; he that knows not how to resist the importunity of present pleasure or pain, for the sake of what reason tells him is fit to be done, wants the true principle of virtue and industry, and is in danger of never being good for anything. —*Locke.*

SELF-RULE.—A man must first govern himself, ere he be fit to govern a family: and his family, ere he be fit to bear the government in the commonwealth.—*Sir W. Raleigh.*

SELF-WILL.—Self-will is so ardent and active, that it will break a world to pieces, to make a stool to sit on.—*Cecil.*

SENSATION AND SENTIMENT.—The line that divides the regions of sensation and sentiment, is a very important one. Is not dignity all on that side of it, which is the region of sentiment?—*John Foster.*

SENSE, GOOD.—I have long thought, that the different abilities of men, which we call wisdom or prudence for the conduct of public affairs or private life, grow directly out of that little grain of intellect or good sense which they bring with them into the world; and that the defect of it in men comes from some want in their conception or birth.—*Sir W. Temple.*

SENSIBILITY.—Fine sensibilities are like woodbines, delightful luxuries of beauty to twine round a solid, upright stem of understanding; but very poor things, if, unsustained by strength, they are left to creep along the ground.—*John Foster.*

SENSUALITY.—If sensuality be our only happiness, we ought to envy the brutes; for instinct is a surer, shorter, safer guide to *such* happiness than reason.—*Colton.*

SENSUALITY.—Though selfishness hath defiled the whole man, yet sensual pleasure is the chief part of its interest, and therefore, by the senses it commonly works, and these are the doors and the windows by which iniquity entereth into the soul.—*Baxter.*

SENSUALITY.—What if a body might have all the pleasures in the world for the asking? Who would so unman himself, as by accepting of them to desert his soul, and become a perpetual slave to his senses?—*Seneca.*

SENTIMENT, POPULAR.—"Let me make the ballads of a nation," said Fletcher of Saltoun, "and I care not who makes its laws." The influence of such ballads, however, is not so great as the remark would imply; for while it is true that

they greatly influence the character of a people, it is equally true that they must express some already existing principle or sentiment, or they will not be popular. Popular songs are both a cause, and an effect of general morals: they express the mind of a people, and they react to form and direct it.

SERENITY OF TEMPER.—"Our happiness," says a fine writer, "is a sacred deposit, for which we must give account." A serene and amiable temper, is among its most efficient preservatives.—*Sigourney.*

SERVANTS.—If the master takes no account of his servants, they will make small account of him, and care not what they spend, who are never brought to an audit.—*Fuller.*

SHAME.—Whilst shame keeps its watch, virtue is not wholly extinguished from the heart, nor will moderation be utterly exiled from the minds of tyrants.—*Burke.*

SHAME.—Shame is a great restraint upon sinners at first; but that soon falls off: and when men have once lost their innocence, their modesty is not like to be long troublesome to them. For impudence comes on with vice, and grows up with it. Lesser vices do not banish all shame and modesty; but great and abominable crimes harden men's foreheads, and make them shameless. When men have the heart to do a very bad thing, they seldom want the face to bear it out.—*Tillotson.*

SICKNESS.—Sickness and disease are in weak minds the sources of melancholy; but that which is painful to the body, may be profitable to the soul. Sickness, the mother of modesty, puts us in mind of our mortality, and while we drive on heedlessly in the full career of worldly pomp and jollity, kindly pulls us by the ear, and brings us to a proper sense of our duty.—*Burton.*

SILENCE.—He can never speak well, who knows not how to hold his peace.

SILENCE.—Of all virtues, Zeno made choice of silence; for by it, said he, I hear other men's imperfections, and conceal my own.—*Rule of Life.*

SILENCE.—True silence is the rest of the mind, and is to the spirit what sleep is to the body, nourishment and refreshment. It is a great virtue; it covers folly, keeps secrets, avoids disputes, and prevents sin.—*Penn.*

SILENCE.—Euripides was wont to say, silence was an answer to a wise man; but we seem to have greater occasion for it in our dealing with fools and unreasonable persons; for men of breeding and sense will be satisfied with reason and fair words.—*Plutarch.*

SIMPLICITY, AFFECTED.—Affected simplicity is refined imposture.—*Rochefoucault.*

SIN.—Sin is never at a stay; if we do not retreat from it, we shall advance in it; and the further on we go, the more we have to come back.—*Barrow.*

SIN.—Use sin as it will use you; spare it not, for it will not spare you; it is your murderer, and the murderer of the world: use it, therefore, as a murderer should be used. Kill it before it kills you; and though it kill your bodies, it shall not be able to kill your souls; and though it bring you to the grave, as it did your head, it shall not be able to keep you there. If the thoughts of death and the grave, and rottenness be not pleasant to you, hearken to every temptation to sin, as you would hearken to a temptation to self-murder, and as you would do if the devil brought you a knife, and tempted you to cut your throat with it: so do when he offereth you the bait of sin. You love not death; love not the cause of death.—*Baxter.*

SIN, ENTRANCE OF.—Most sins begin at the *eyes;* by them, commonly, Satan creeps into the heart: that man can never be in safety that hath not covenanted with his eyes.

SIN, FREEDOM FROM.—If you would be free from sin, fly temptation: he that does not endeavor to avoid the one cannot expect Providence to protect him from the other. If the first sparks of ill were quenched, there would be no flame; for how can he kill, that dares not be angry; or be an adulterer in act, who does not transgress in thought; or be perjured, that fears an oath; or defraud, that does not allow himself to covet?—*Palmer.*

SIN, ITS WAGES.—The wages that sin bargains for with the sinner, are life, pleasure, and profit; but the wages it pays him, are death, torment, and destruction. To understand the falsehood and deceit of sin, we must compare its promises and payments together.—*South.*

SIN, PROGRESS IN.—No man becomes fully evil at once; but suggestion bringeth on indulgence; indulgence, delight; delight, consent; consent, endeavor; endeavor, practice; practice, custom; custom, excuse; excuse, defence; defence, obstinacy; obstinacy, boasting; boasting, a seared conscience and a reprobate mind.

SINS.—As sins proceed they ever multiply, and like figures in arithmetic, the last stands for more than all that went before it.—*Sir T. Brown.*

SINS, OUR.—When we think of death, a thousand sins, which we have trodden as worms beneath our feet, rise up against us as flaming serpents.

SINCERITY.—Sincerity is to speak as we think; believe as we pretend; act as we profess; perform as we promise; and really be what we would seem and appear to be.—*Rule of Life.*

SINCERITY.—Sincerity is an openness of heart; 'tis found in a very few people, and that which we see commonly is not it, but a subtle dissimulation, to gain the confidence of others. —*Charron.*

SINCERITY.—Sincerity is like travelling in a plain, beaten road, which commonly brings a man sooner to his journey's end than by-ways, in which men often lose themselves.—*Tillotson.*

SINCERITY.—An inward sincerity will of course influence the outward deportment; but where the one is wanting, there is great reason to suspect the absence of the other.—*Sterne.*

SINGULARITY.—Singularity is laudable, when in contradiction to a multitude, it adheres to the dictates of morality and honor. In these cases we ought to consider that it is not custom but duty, which is the rule of action; and that we should be only so far sociable, as we are reasonable creatures. Truth is never the less so for not being attended to, and it is the nature, not the number of actions, by which we ought to regulate our behavior. Singularity in concerns of this kind is to be looked upon as heroic bravery, in which a man leaves the species only as he soars above it. What greater instance can there be of a weak and pusillanimous temper, than for a man to pass his whole life in opposition to his own sentiments? or not to be what he thinks he ought to be.—*Spectator.*

SKEPTICISM.—When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also.—*South.*

SKEPTICS.—The prejudices of skeptics, are surpassed only by their ignorance.—*Coleridge.*

SKEPTICS.—The skeptical writers are a set whose business

it is to prick holes in the fabric of knowledge wherever it is weak and faulty; and when these places are properly repaired, the whole building becomes more firm and solid than it was before.—*Reid.*

SLANDER.—Slander is a vice that strikes a double blow, wounding both him that commits, and him against whom it is committed.—*Saurin.*

SLANDER.—Slander is the revenge of a coward, and dissimulation his defence.—*Johnson.*

SLANDER.—Calumny crosses oceans, scales mountains, and traverses deserts, with greater ease than the Scythian Abaris; and like him, rides upon a poisoned arrow.—*Colton.*

SLANDER.—Believe nothing against another, but on good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it.—*W. Penn.*

SLANDER.—Pride, treachery, envy, hypocrisy, malice, cruelty, and self-love, may have been said, in one shape or other, to have occasioned all the frauds and mischiefs that ever happened in the world: but the chances against a coincidence of them all in one person are so many, that one would have supposed the character of a common slanderer as rare and difficult a production in nature, as that of a great genius, which seldom happens above once in an age.—*Sterne.*

SLANDER.—Those who without knowing us, think or speak evil of us, do us no harm; it is not us they attack, but the phantom of their own imagination.—*La Bruyere.*

SLANDER.—The worthiest people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at.—*Swift.*

SLANDER.—In all cases of slander currency, whenever the forger of the lie, is not to be found, the injured par-

ties should have a right to come on any of the endorsers.—*Sheridan.*

SLANDER.—If the divines do rightly infer from the sixth commandment, *Thou shalt not kill*—scandalizing one's neighbor with false and malicious reports, whereby I vex his spirit, and consequently impair his health, is a degree of murder.—*Sir W. Raleigh.*

SLANDER.—Slander as often comes from vanity, as from malice.

SLANDER AND FLATTERY.—Of tame beasts, the worst is the flatterer; of wild, the slanderer.—*Warwick.*

SLANDER OF PARTISANS.—If we look into the behavior of ordinary partisans, we shall find them acting after the example of the wild Tartars, who are ambitious of destroying a man of the most extraordinary parts and accomplishments, as thinking that upon his decease the same talents, whatever post they qualified him for, enter of course into his destroyer. —*Addison.*

SLANDER, TREATMENT OF.—Plato, hearing that some asserted he was a very bad man, said, "I shall take care so to live that nobody will believe them."—*Guardian.*

SLANDERERS.—Slanderers are like flies, that pass all over a man's good parts to light only on his sores.—*Rule of Life.*

SLEEP.—The more we sleep, the less we live.—*Old Maxim.*

SLEEP.—"Sleep is so like death," says Sir Thomas Brown, "that I dare not trust myself to it without prayer." And their resemblance is, indeed, striking and apparent. They both, when they seize the body, leave the soul at liberty; and wise is he that remembers of both, that they can be made safe and happy only by virtue.—*Sir W. Temple.*

SLEEPING IN CHURCH.—'Tis a shame when the church itself is a *cemeterium*, wherein the living sleep above the ground as the dead do beneath.—*Fuller.*

SLOTH.—Sloth makes all things difficult, but industry all easy; and he that riseth late must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly, that poverty soon overtakes him.—*Franklin.*

SLOTH.—Sloth, like rust, consumes faster than labor wears, while the key often used is always bright.—*Franklin.*

SOCIETY.—Society is the atmosphere of souls; and we necessarily imbibe from it something which is either infectious or healthful.—*Hall.*

SOCIETY.—Disagreeing in little things and agreeing in great ones, is what forms and keeps up a commerce of society and friendship among reasonable men, and among unreasonable men breaks it.

SOCIETY.—It is certain that either wise bearing or ignorant carriage is caught, as men take diseases, one from another: therefore, let all take heed as to the society in which they mingle, for in a little while they will be like it. —*Rule of Life.*

SOCIETY.—Three days of uninterrupted company in a vehicle, will make you better acquainted with another, than one hour's conversation with him every day for three years. —*Lavater.*

SOCIETY AND ITS INFLUENCE.—We are all a kind of chameleons, taking our hue—the hue of our moral character, from those who are about us.—*Locke.*

SOCIETY, A SECRET OF SUCCESS IN.—It is a secret known but to few, yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you

should consider is, whether he has a greater inclination to hear you, or that you should hear him.—*Steele.*

SOCIETY, HOW TO EXCEL IN.—To attain excellence in society, an assemblage of qualifications is requisite: disciplined intellect, to think clearly, and to clothe thought with propriety and elegance; knowledge of human nature, to suit subject to character; true politeness, to prevent giving pain; a deep sense of morality, to preserve the dignity of speech; and a spirit of benevolence, to neutralize its asperities, and sanctify its powers.—*Sigourney.*

SOCIETY, HOW TO EXCEL IN.—He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.—*Lavater.*

SOCIETY, INFLUENCE OF EVIL.—I have often wondered how the fishes can retain their fresh state, and yet live in salt waters, since everything partakes the nature of the place where it abides, and of that which is around it. So it is with evil company, for besides that it blemisheth our reputation, and makes us thought evil though we be good, it also inclines us insensibly to ill, and works in us, if not an approbation, yet a less dislike to those sins to which our eyes and ears are thus continually inured. For this reason, by the grace of God I will ever shun it. I may have a bad acquaintance; but I will never have a wicked companion.—*Bishop Hall.*

SOCIETY, INTERCOURSE IN.—From social intercourse are derived some of the highest enjoyments of life; where there is a free interchange of sentiments, the mind acquires new ideas; and by a frequent exercise of its powers, the understanding gains fresh vigor.—*Addison.*

SOCIETY, POLISHED.—There exists a strict relation between

the class of power, and the exclusive and polished circles. The last are always filled, or filling from the first. Fashion, though in a strange way, represents all manly virtue. It is virtue gone to seed; a kind of posthumous honor; a hall of the past. Great men are not commonly in its halls: they are absent in the field: they are working, not triumphing. Fashion is made up of their children.—*R. W. Emerson.*

SOCIETY, PROGRESS OF.—The history of any private family, however humble, could it be fully related for five or six generations, would illustrate the state and progress of society, better than the most elaborate dissertation.—*Southey.*

SOCIETY, SUCCESS IN.—The secret of success in society, is a certain heartiness and sympathy. A man who is not happy in company, cannot find any word in his memory that will fit the occasion; all his information is a little impertinent. A man who is happy there, finds in every turn of the conversation equally lucky occasions for the introduction of what he has to say. The favorites of society, and what it calls "whole souls," are able men, and of more spirit than wit, who have no uncomfortable egotism, but who exactly fill the hour and the company, contented and contenting.—*R. W. Emerson.*

SOLITUDE.—Those beings only are fit for solitude, who like nobody, are like nobody, and are liked by nobody.—*Zimmerman.*

SOLITUDE.—It has been said that he who retires to solitude is either a beast or an angel; the censure is too severe, and the praise unmerited: the discontented being, who retires from society, is generally some good-natured man, who has begun his life without experience, and knew not how to gain it in his intercourse with mankind.—*Goldsmith.*

SOPHISTRY.—Sophistry is like a window curtain—it pleases as an ornament, but its true use is to keep out the light.

SORROW.—Sorrow is a kind of rust of the soul, which every new idea contributes in its passage to scour away. It is the putrefaction of stagnant life, and is remedied by exercise and motion.—*Johnson.*

SORROW.—If there is an evil in this world, 'tis sorrow and heaviness of heart. The loss of goods,—of health,—of coronets and mitres, are only evil, as they occasion sorrow;—take that out—the rest is fancy, and dwelleth only in the head of man.—*Sterne.*

SORROW OF OTHERS.—He that hath pity on another man's sorrow, shall be free from it himself; and he that delighteth in, and scorneth the misery of another, shall one time or other fall into it himself.—*Sir W. Raleigh.*

SOUL, THE.—We may compare the soul to a linen cloth; it must be first washed, to take off its native hue and color, and to make it white; and afterwards it must be ever and anon washed to preserve and to keep it white.—*South.*

SOUL, THE.—The soul, considered with its Creator, is like one of those mathematical lines that may draw near to another for all eternity without a possibility of touching it: and can there be a thought so transporting, as to consider ourselves in these perpetual approaches to him, who is not only the standard of perfection but of happiness!—*Addison.*

SOUNDS, THE POWER OF.—We take our ideas from sounds which folly has invented: fashion, bon ton, and virtù, are the names of certain idols, to which we sacrifice the genuine pleasures of the soul: in this world of resemblance, we are contented with personating happiness; to feel it is an art beyond us.—*Mackenzie.*

SPEAKING ONE'S MIND.—Nothing is more silly than the pleasure some people take in "speaking their minds." A man of this make will say a rude thing, for the mere pleasure

of saying it, when an opposite behavior, full as innocent, might have preserved his friend, or made his fortune.—*Steele.*

SPEECH.—It is usually said by grammarians, that the use of language is to express our wants and desires; but men who know the world hold, and I think with some show of reason, that he who best knows how to keep his necessities private, is the most likely person to have them redressed; and that the true use of speech is not so much to express our wants, as to conceal them.—*Goldsmith.*

SPELLING.—It is a shame for a man to be so ignorant of this little art (spelling) in his own language, as to be perpetually confounding words of like sound, and different significations; the consciousness of which defect makes some men, otherwise of good learning and understanding, averse to writing even a common letter.—*Franklin.*

SPIRIT.—Spirit is now a very fashionable word; to act with spirit, to speak with spirit, means only to act rashly, and to talk indiscreetly. An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.—*Chesterfield.*

SPIRIT, HIGH.—High spirit in man, is like a sword, which, though worn to annoy his enemies, yet is often troublesome in a less degree to his friends: he can hardly wear it so inoffensively, but it is apt to incommode one or other of the company: it is more properly a loaded pistol, which accident alone may fire and kill one.—*Shenstone.*

SPIRIT, PUBLIC.—It is impossible that an ill-natured man can have a public spirit; for how should he love ten thousand men who never loved one?

SPIRITS.—He that loseth wealth, loseth much; he that loseth friends, loseth more; but he that loseth his spirits, loseth all.—*Spanish Maxim.*

STATE, THE FUTURE.—The prospect of a future state is the secret comfort and refreshment of my soul; it is that which makes nature look gay about me; it doubles all my pleasures, and supports me under all my afflictions. I can look at disappointments and misfortunes, pain and sickness, death itself, and what is worse than death, the loss of those who are dearest to me, with indifference, so long as I keep in view the pleasures of eternity, and the state of being in which there will be no fears nor apprehensions, pains nor sorrow, sickness nor separation.—*Spectator.*

STATESMAN.—The true genius that conducts a state is he, who doing nothing himself, causes everything to be done; he contrives, he invents, he foresees the future, he reflects on what is past, he distributes and proportions things; he makes early preparations, he incessantly arms himself to struggle against fortune, as a swimmer against a rapid stream of water; he is attentive night and day, that he may leave nothing to chance.—*Telemachus.*

STEWARDSHIP, OUR.—Our children, relations, friends, honors, houses, lands, and endowments, the goods of nature and fortune, nay, even of grace itself, are only *lent.* It is our misfortune, and it may be added, our *sin*, to fancy they are *given.* We start, therefore, and are angry when the loan is called in. We think ourselves *masters*, when we are only *stewards*, and forget that to each of us it will one day be said, "Give an account of thy stewardship."—*Bishop Horne.*

STORY-TELLING.—Story-telling is subject to two unavoidable defects; frequent repetition and being soon exhausted; so that whoever values this gift in himself, has need of a good memory, and ought frequently to shift his company, that he may not discover the weakness of his fund; for those who are thus endowed, have seldom any other revenue, but live upon the main stock.—*Swift.*

STRENGTH, OUR.—Although men are accused for not knowing their own weakness, yet perhaps as few know their own strength. It is in men as in soils, where sometimes there is a vein of gold, which the owner knows not of.—*Swift.*

STUDY.—Study has something cloudy and melancholy in it, which spoils that natural cheerfulness, and deprives a man of that readiness of wit, and freedom of fancy, which are required towards a polite conversation. Meditation has still worse effects in civil society; wherefore let me advise you to take care, that you lose not by it with your friends what you think to gain with yourself.—*St. Evremond's Letters.*

STUDY.—When a king asked Euclid, the mathematician, whether he could not explain his art to him in a more compendious manner? he was answered, that there was no royal way to geometry. Other things may be seized by might, or purchased with money, but knowledge is to be gained only by study, and study to be prosecuted only in retirement.—*Johnson.*

STUDY OF BOOKS AND MEN.—He that studies only men, will get the body of knowledge without the soul; and he that studies only books, the soul without the body. He that to what he sees, adds observation, and to what he reads, reflection, is in the right road to knowledge, provided that in scrutinizing the hearts of others, he neglects not his own.—*Colton.*

STUDY OF MANKIND.—To study mankind, is not learning to hate them; so far from such a malevolent end, it is learning to bear and live easily with them.

STYLE.—Style is only the frame to hold our thoughts. It is like the sash of a window, if heavy, it will obscure the light. The object is to have as little sash as will hold the light, that we may not think of the former, but have the latter.—*Emmons.*

STYLE.—Style may be defined, "proper words in proper places.—*Swift.*"

STYLE.—Style is the dress of thoughts; and let them be ever so just, if your style is homely, coarse, and vulgar, they will appear to as much disadvantage, and be as ill received, as your person, though ever so well proportioned, would, if dressed in rags, dirt, and tatters.—*Chesterfield.*

STYLE.—Obscurity in writing is commonly an argument of darkness in the mind: the greatest learning is to be seen in the greatest plainness.—*Bishop Wilkins.*

SUBLIMITY OF THOUGHT.—The sublimest thoughts are conceived by the intellect, when it is excited by pious emotion. —*Nevins.*

SUCCESS.—Mere success is certainly one of the worst arguments in the world of a good cause, and the most improper to satisfy conscience: and yet we find, by experience, that in the issue it is the most successful of all other arguments, and does in a very odd, but effectual way, satisfy the consciences of a great many men, by showing them their interest. —*Tillotson.*

SUCCESS IN LIFE.—Moderation is commonly firm, and firmness is commonly successful.—*Johnson.*

SUCCESS IN WAR.—In war, people judge, for the most part, by the success, whatever is the opinion of the wiser sort. Let a man show all the good conduct that is possible, if the event does not answer, ill-fortune passes for a fault, and is justified by a very few persons.—*St. Evremond.*

SUFFERING AND FORGIVENESS.—Forgiveness is rarely perfect except in the breasts of those who have suffered.

SUNDAY, ITS OBSERVANCE.—I have by long and sound experience found that the due observance of this (the Lord's)

day, and of the duties of it, has been of great advantage to me. God Almighty is the Lord of our time, and lends it to us: and as it is but just that we should consecrate this part of that time to Him, so I have found by a strict and diligent observation, *that a due observance of this day hath ever had joined to it* A BLESSING *upon the rest of my time; and the week that hath so begun, hath been* BLESSED *and prosperous to me.* And on the other side, when I have been negligent of this day, the rest of the week has been *unhappy* and *unsuccessful* to my own secular employments: so that I could easily make an estimate of my successes, in my own secular employments of the week following, by the manner of my passing this day. And this I do not write lightly or inconsiderately, but upon a long and sound observation and experience.—*Sir Matthew Hale.*

SUPERFICIALITY.—Superficial writers, like the mole, often fancy themselves deep, when they are exceeding near the surface.—*Shenstone.*

SUPERFLUITY.—Superfluity creates necessity; and necessity, superfluity. Take care to be an economist in prosperity; there is no fear of your being one in adversity.—*Zimmerman.*

SUPERFLUITIES.—Wherever desirable superfluities are imported, industry is excited, and thereby plenty is produced. Were only necessaries permitted to be purchased, men would work no more than was necessary for that purpose.—*Franklin.*

SUPERIORITY, COMPARATIVE.—The superiority of some men is merely local. They are great, because their associates are little.—*Johnson.*

SUPERSTITION.—The greatest burden in the world is superstition, not only of ceremonies in the church, but of imaginary and scarecrow sins at home.—*Milton.*

SUPERSTITION.—They that are against superstition, oftentimes run into it of the wrong side. If I wear all colors but black, then I am superstitious in not wearing black.—*Selden.*

SUPERSTITIONS.—By superstitions I mean all those hypocritical arts of appeasing God and procuring his favor without obeying his laws, or reforming our sins: infinite such superstitions have been invented by heathens, by Jews, by Christians themselves, especially by the Church of Rome, which abounds with them.—*Sherlock.*

SURETYSHIP.—Amongst all other things of the world, take care of thy estate, which thou shalt ever preserve, if thou observe these three things: first, that thou know what thou hast; what everything is worth that thou hast; and to see that thou art not wasted by thy servants and officers. The second is, that thou never spend anything before thou have it; for borrowing is the canker and death of every man's estate. The third is, that thou suffer not thyself to be wounded for other men's faults, and scourged for other men's offences; which is the surety for another; for thereby millions of men have been beggared and destroyed, paying the reckoning of other men's riot, and the charge of other men's folly and prodigality; if thou smart, smart for thine own sins, and above all things, be not an ass to carry the burdens of other men. If any desire thee to be surety, give him a part of what thou hast to spare; if he press thee farther, he is not thy friend at all, for friendship rather chooseth harm to itself, than offereth it. If thou be bound for a stranger, thou art a fool; if for a merchant, thou puttest thy estate to learn to swim; if for a churchman, he hath no inheritance; if for a lawyer, he will find an evasion by a syllable or word to abuse thee; if for a poor man, thou must pay it thyself; if for a rich man, he needs not: therefore from suretyship, as from a manslayer or enchanter, bless thyself; for the best profit and return will be this—that if thou force him for

whom thou art bound to pay it himself, he will become thy enemy; if thou use to pay it thyself, thou wilt become a beggar.—*Sir W. Raleigh—to his Son.*

SURMISE.—Surmise is the gossamer that malice blows on fair reputations; the corroding dew that destroys the choice blossom. Surmise is primarily the squint of suspicion, and suspicion is established before it is confirmed.—*Zimmerman.*

SUSPENSE.—It is a miserable thing to live in suspense; it is the life of a spider.—*Swift.*

SUSPICION.—One of the principal ingredients in the happiness of childhood, is freedom from suspicion—why may it not be combined with a more extensive intercourse with mankind? A disposition to dwell on the bright side of character, is like gold to its possessor; but to imagine more evil than meets the eye, betrays affinity for it.—*Sigourney.*

SUSPICION.—Always to think the worst, I have ever found to be the mark of a mean spirit and a base soul.—*Bolingbroke.*

SYMPATHY.—One of the greatest of all mental pleasures, is, to have our thoughts often divined; ever entered into with sympathy.—*L. E. Landon.*

SYMPATHY.—There is a kind of sympathy in souls, that fits them for each other; and we may be assured when we see two persons engaged in the warmths of a mutual affection, that there are certain qualities in both their minds which bear a resemblance to one another. A generous and constant passion in an agreeable lover, where there is not too great a disparity in other circumstances, is the greatest blessing that can befall the person beloved, and if overlooked in one, may perhaps never be found in another.—*Steele.*

SYMPATHY.—To rejoice in another's prosperity, is to give content to your own lot; to mitigate another's grief, is to alleviate or dispel your own.—*Edwards.*

SYSTEM.—Have a time and place for everything, and do everything in its time and place, and you will not only accomplish more, but have far more leisure than those who are always hurrying, as if in vain attempting to overtake time that had been lost.

T.

TALKING.—As it is the characteristic of great wits, to say much in few words, so it is of small wits, to talk much, and say nothing.—*Rochefoucault.*

TALKING.—Never hold any one by the button, or the hand, in order to be heard out; for if people are unwilling to hear you, you had better hold your tongue than them.—*Chesterfield.*

TALKING OF SELF.—The lover and physician are both popular from the same cause. We talk to them only of ourselves. That, I dare say, was the origin of confession—egotism under the name of religion.—*Landon.*

TALKING OF SELF.—A man should be careful never to tell tales of himself to his own disadvantage: people may be amused, and laugh at the time, but they will be remembered, and brought up against him upon some subsequent occasion. —*Johnson.*

TALKING TOO MUCH.—He that cannot refrain from much speaking, is like a city without walls, and less pains in the world a man cannot take, than to hold his tongue: therefore if thou observest this rule in all assemblies, thou shalt sel-

dom err; restrain thy choler, hearken much, and speak little; for the tongue is the instrument of the greatest good and greatest evil that is done in the world.—*Sir W. Raleigh—to his Son.*

TASTE AND MORALS.—When the taste is purified, the morals are not easily corrupted.—*Bachelors, &c.*

TAVERNS.—In the towns and countries I have seen, I never saw a city or village yet, where miseries were not in proportion to the number of its public-houses. In Rotterdam, you may go through eight or ten streets without finding a public-house. In Antwerp, almost every second house seems an alehouse. In the one city, all wears the appearance of happiness and warm affluence; in the other, the young fellows walk about the streets in shabby finery, their fathers sit at the door darning or knitting stockings, while their ports are filled with dunghills.—*Goldsmith.*

TAVERNS SEVEN HUNDRED YEARS AGO.—The following description of a drinking tavern, is in the seventh part of the confession of the Waldenses and Albigenses, composed at least as far back as the year 1120, or 730 years ago. It will be seen that the fruits thereof are as deadly and destroying now, as they were in ancient days. "A tavern is the fountain of sin; the school of the devil; it is the manner of God to show his power in the church, and to work miracles; that is to say, to give sight to the blind, to make the lame go, the dumb to speak, and the deaf to hear; but the devil doth quite contrary to all this in a tavern, for when a drunken man goeth to a tavern, he goeth uprightly; but when he cometh forth, he cannot go at all, and he hath lost his sight, his hearing and his speech. The lectures that are read in this school of the devil, are gluttonies, oaths, perjuries, lyings and blasphemies, and divers other villanies; for in a tavern are quarrels, slanders, contentions and murders."

TAXATION.—There is one passage in the Scriptures, to which all the potentates of Europe seem to have given their unanimous assent and approbation, and to have studied so thoroughly as to have it quite at their fingers' ends—"There went out a decree, in the days of Claudius Cesar, that all the world should be taxed!"—*Colton.*

TAXES.—The taxes are indeed very heavy; and if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us.—We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us, by allowing an abatement.—*Franklin.*

TAXING.—Taxing is an easy business. Any projector can contrive new impositions; any bungler can add to the old. But is it altogether wise to have no other bounds to your impositions, than the patience of those who are to bear them? —*Burke.*

TEACHERS.—I am indebted to my father for living, but to my teacher for living well.—*Alexander of Macedon.*

TEACHERS.—Teachers should be held in the highest honor. They are the allies of legislators; they have agency in the prevention of crime; they aid in regulating the atmosphere, whose incessant action and pressure cause the life-blood to circulate, and to return pure and healthful to the heart of the nation.—*Sigourney.*

TEACHING BY EXAMPLE.—Whatever you would have your children become, strive to exhibit in your own lives and conversation.—*Sigourney's Letters to Mothers.*

TEACHING, BY MOTHERS.—Of what unspeakable importance is *her* education who gives lessons before any other instruc-

tor; who pre-occupies the unwritten page of being; who produces impressions which only death can obliterate, and mingles with the cradle-dream, what shall be read in eternity!—*Sigourney.*

TEACHING, TO BEGIN EARLY.—Scratch the green rind of a sapling, or wantonly twist it in the soil, and a scarred or crooked oak will tell of the act for centuries to come. So it is with the teachings of youth, which make impressions on the mind and heart, that are to last forever!

TEARS OF PENITENCE.—Repentance hath a purifying power, and every tear is of a cleansing virtue; but these penitential clouds must be still kept dropping; one shower will not suffice; for repentance is not one single action, but a course.—*South.*

TEMPER, GOOD.—Inviolable fidelity, good-humor, and complacency of temper, outlive all the charms of a fine face, and make the decays of it invisible.—*Tatler.*

TEMPER, GOOD.—Good temper is like a sunny day; it sheds its brightness on everything.

TEMPER, NOBLE.—A noble heart, like the sun, showeth its greatest countenance in its lowest estate.—*Sir P. Sidney.*

TEMPER, QUARRELSOME.—If a man has a quarrelsome temper, let him alone. The world will soon find him employment. He will soon meet with some one stronger than himself, who will repay him better than you can. A man may fight duels all his life, if he is disposed to quarrel.—*Cecil.*

TEMPER, SWEETNESS OF.—Sweetness of temper is not an acquired, but a natural excellence; and, therefore, to recommend it to those who have it not, may be deemed rather an insult than advice.—*Adventurer.*

TEMPER, THE IMPROVEMENT OF.—If happily we are born of

a good nature; if a liberal education has formed in us a generous temper and disposition, well-regulated appetites, and worthy inclinations; 'tis well for us, and so indeed we esteem it. But who is there endeavors to give these to himself, or to advance his portion of happiness in this kind? Who thinks of improving, or so much as of preserving his share, in a world where it must of necessity run so great a hazard, and where we know an honest nature is so easily corrupted? All other things relating to us are preserved with care, and have some art or economy belonging to them; this, which is nearest related to us, and on which our happiness depends, is alone committed to chance. And *temper* is the only thing ungoverned, whilst it governs all the rest.—*Shaftesbury's Characteristics.*

TEMPERANCE.—Temperance indeed is a bridle of gold; and he who uses it rightly, is more like a god than a man: but the English, who are the most subject, of all other people, to melancholy, are, in general, very liberal and excellent feeders.—*Burton.*

TEMPERANCE.—Temperance, that virtue without pride, and fortune without envy, that gives vigor of frame and tranquillity of mind; the best guardian of youth and support of old age, the precept of reason as well as religion, and physician of the soul as well as the body, the tutelar goddess of health, and universal medicine of life.—*Sir W. Temple.*

TEMPERANCE.—Physic is of little use to a temperate person, for a man's own observation on what he finds does him good, and what hurts him, is the best physic to preserve health.—*Lord Bacon.*

TEMPERANCE.—Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the bairns,

vigor in the body, intelligence in the brain, and spirit in the whole constitution.—*Franklin.*

TEMPERANCE AND KNOWLEDGE.—There is no difference between knowledge and temperance; for he who knows what is good and embraces it, and who knows what is bad and avoids it, is learned and temperate. But they who know very well what ought to be done, and yet do quite otherwise, are ignorant and stupid.—*Socrates.*

TEMPTATION.—Bearing up against temptations and prevailing over them, is the very thing wherein the whole life of religion consists. It is the trial which God puts upon us in this world, by which we are to make evidence of our love and obedience to him, and of our fitness to be made members of his kingdom.—*Dr. Samuel Clarke's Sermons.*

TEMPTATION, HOW TO BE SAFE FROM.—Do all that you can to stand, and then fear lest you may fall, and by the grace of God you are safe.—*Edwards.*

TEMPTATIONS.—Temptations are a file which rub off much of the rust of our self-confidence.—*Fénelon.*

TESTAMENTS, THE OLD AND NEW.—The Old and New Testaments are an inseparable whole. They are like the cherubims above the ark, which faced each other; one casts light on the other, and by means of one we understand the other.

TESTIMONY AND ARGUMENT.—*Testimony* is like an arrow shot from a long-bow, the force of it depends on the strength of the hand that draws it. *Argument* is like an arrow from a cross-bow, which has equal force though shot by a child.—*Boyle.*

TESTIMONY FOR CHRIST.—The two men who were most interested in finding Christ guilty, both bore their testimony to his innocence, one saying, "I have betrayed innocent

blood;" and the other, "I find no fault in him."—*Pres. Edwards.*

THEORY AND PRACTICE.—The practices of good men are more subject to error than their speculations. I will then honor good examples, but I will live by good precepts.

THEORY AND PRACTICE.—It is not difficult to conceive, that, for many reasons, a man writes much better than he lives. For without entering into refined speculations, it may be shown much easier to design than to perform. A man proposes his schemes of life in a state of abstraction and disengagement, exempt from the enticements of hope, the solicitations of affection, the importunities of appetite, or the depressions of fear, and is in the same state with him that teaches upon land the art of navigation, to whom the sea is always smooth, and the wind always prosperous.—*Johnson.*

THEORY AND PRACTICE IN MORALS.—It is recorded of Sir Matthew Hale, that he, for a long time, concealed the consecration of himself to the stricter duties of religion, lest, by some flagitious and shameful action, he should bring piety into disgrace. For the same reason it may be prudent for a writer, who apprehends that he shall not enforce his own maxims by his domestic character, to conceal his name, that he may not injure them.—*Johnson.*

THEORY AND PRACTICE IN POLITICS.—Men in a party have liberty only for their motto; in reality they are greater slaves than anybody else would care to make them.—*Saville.*

THINK.—Thought engenders thought. Place one idea upon paper, another will follow it, and still another, until you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful will it be.

If you neglect to think yourself, and use other people's thoughts, giving them utterance only, you will never know what you are capable of. At first your ideas may come out in lumps homely and shapeless; but no matter; time and perseverance will arrange and polish them. Learn to think, and you will learn to write; the more you think, the better you will express your ideas.

THINKERS.—Thinkers are scarce as gold: but he, whose thoughts embrace all their subject, who pursues it uninterruptedly and fearless of consequences, is a diamond of enormous size.—*Lavater.*

THINKERS, ORIGINAL.—There are very few original thinkers in the world, or ever have been; the greatest part of those who are called philosophers, have adopted the opinions of some who went before them, and so having chosen their respective guides, they maintain with zeal what they have thus imbibed.—*Encyc. Brit.*

THINKERS, PROFOUND AND SHALLOW.—In my opinion, profound minds are the most likely to think lightly of resources of human reason; and it is the pert superficial thinker who is generally strongest in every kind of unbelief. The deep philosopher sees chains of causes and effects so wonderfully and strangely linked together, that he is usually the last person to decide upon the impossibility of any two series of events being independent of each other; and in science, so many natural miracles, as it were, have been brought to light—such as the fall of stones from meteors in the atmosphere, the disarming a thunder-cloud by a metallic point, the production of fire from ice by a metal white as silver, and the referring certain laws of motion of the sea to the moon—that the physical inquirer is seldom disposed to assert, confidently, on any abstruse subjects belonging to the order of natural things, *and still less so on*

those relating to the more mysterious relations of moral events and intellectual natures.—Davy.

THINKING.—Thinking nurseth thinking.—*Sidney.*

THOUGHT.—The key to every man is his thought. Sturdy and defying though he look, he has a helm which he obeys, which is the idea after which all his facts are classified. He can only be reformed by showing him a new idea which commands his own.—*R. W. Emerson.*

THOUGHT.—What we are afraid to do before men, we should be afraid to think before God.

THOUGHT.—To have thought far too little, we shall find in the review of life, among our capital faults.—*J. Foster.*

THOUGHT NEVER DIES.—It is a terrible thought to remember that nothing can be forgotten. I have somewhere read, that not an oath is uttered that does not continue to vibrate through all time, in the wide-spreading current of sound—not a prayer lisped, that its record is not to be found stamped on the laws of nature by the indelible seal of the Almighty's will.—*Cooper.*

THOUGHTFULNESS.—He that will not reflect is a ruined man.—*Old Proverb.*

THOUGHTFULNESS.—There are soft moments, even to desperadoes. God does not, all at once, abandon even them. *Cecil.*

THOUGHTS.—The happiness of your life depends upon the quality of your thoughts, therefore guard accordingly; and take care that you entertain no notions unsuitable to virtue and reasonable nature.—*Marcus Antoninus.*

THOUGHTS, BAD.—Bad thoughts are worse enemies than lions and tigers; for we can keep out of the way of wild

beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your hearts full of good thoughts, that bad thoughts may find no room to enter.

THOUGHTS, BAD, AND ACTIONS.—Every one must see and feel, that bad thoughts quickly ripen into bad actions; and that if the latter only are forbidden, and the former left free, all morality will soon be at an end.—*Porteus.*

THOUGHTS, RIGHT DIRECTION OF.—Man being made a reasonable, and so a thinking creature, there is nothing more worthy of his being, than the right direction and employment of his thoughts, since upon this depends both his usefulness to the public, and his own present and future benefit in all respects.—*Wm. Penn.*

THREATENING.—The man who threatens the world is always ridiculous; for the world can easily go on without him, and, in a short time, will cease to miss him.—*Johnson.*

TIME.—The great rule of moral conduct is, next to God, to respect time.—*Lavater.*

TIME.—Time is painted with a lock before, and bald behind, signifying thereby, that we must take time (as we say) by the forelock, for when it is once passed there is no recalling it.—*Swift.*

TIME.—To choose time is to save time; and an unseasonable motion is but beating the air. There be three parts of business: the preparation; the debate, or examination; and the perfection; whereof, if you look for despatch, let the middle only be the work of many, and the first and last the work of few.—*Lord Bacon.*

TIME.—There is a time to be born, and a time to die, says Solomon, and it is the memento of a truly wise man: but there is an interval between these two times of infinite importance.—*Richmond.*

TIME.—Time, with all its celerity, moves slowly on to him whose whole employment is to watch its flight.—*Johnson.*

TIME.—For time is the measure of business, as money is of wares; and business is bought at a dear hand where there is small despatch. The Spartans and Spaniards have been noted to be of small despatch: "Mi venga la muerte de Spagua;" "Let my death come from Spain;" for then it will be sure to be long in coming.—*Lord Bacon.*

TIME.—Time is the old justice, that examines all offenders.—*Shakspeare.*

TIME.—Time is the greatest of all tyrants. As we go on towards age, he *taxes* our health, limbs, faculties, strength, and features.—*J. Foster.*

TIME A COMFORTER.—The powers of Time the comforter, can scarcely be exaggerated; but the agency by which he works, is exhaustion.—*L. E. Landon.*

TIME AND ETERNITY.—Supposing the body of the earth were a great mass or ball of the finest sand, and that a single grain or particle of this sand should be annihilated every thousand years. Supposing then that you had it in your choice to be happy all the while this prodigious mass of sand was consuming, by this slow method, until there was not a grain of it left, on condition you were to be miserable forever after; or supposing that you might be happy forever after, on condition you would be miserable until the whole mass of sand were thus annihilated, at the rate of one sand in a thousand years: which of these two cases would you make your choice?—*Swift.*

TIME, HOW TO SPEND.—Spend your time in nothing which you know must be repented of. Spend it in nothing on which you might not pray for the blessing of God. Spend it in nothing which you could not review with a quiet con-

science on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.—*Baxter.*

TIME, ITS BREVITY.—We all of us complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do; we are always complaining our days are few, and acting as though there would be no end of them.—*Seneca.*

TIME, ITS ESTIMATE.—Can it be called living, to pass our lives in doing nothing? Can we be said to make the best improvement of our time, when we let it slip without reaping any durable fruit from it, and without procuring any other satisfactions than such as pass away together with it.—*Art of Thinking.*

TIME, ITS INNOVATIONS.—Lord Bacon said, "Time is the greatest of innovators:" he might also have said, "the greatest of improvers." On this subject, I like Madame de Stael's observation, quite as well as Lord Bacon's; it is this: "That past which is so presumptuously brought forward as a precedent for the present, was itself founded on an alteration of some past that went before it." And yet there are not a few grown children of the present day, who would blubber and pout at any attempt to deliver them from the petticoat government and apron-string security of their good great-grandmother—Antiquity.—*Colton.*

TIME, ITS PROGRESS.—It is notorious to philosophers, that joy and grief can hasten and delay time. Locke is of opinion, that a man in great misery may so far lose his measure, as to think a minute an hour; or in joy make an hour a minute.—*Tatler.*

TIME, ITS PROGRESS.—In all actions that a man performs,

some part of his life passes. We die with doing that for which only our sliding life was granted. Nay, though we do nothing, *Time* keeps his constant pace, and flies as fast in idleness, as in employment; whether we play, or labor, or sleep, or dance, or study, the sun posts on, and the sand runs. An hour of vice is as long as an hour of virtue. But the difference which follows upon good actions, is infinite from that of ill ones. The good, though it diminish our time here, yet it lays up a pleasure for eternity, and will recompense what it takes away, with a plentiful return at last. When we trade with virtue, we do but buy pleasure with expense of time.—*Feltham's Resolves.*

TIME, ITS PROGRESS.—The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long, because he does not know what to do with it; so is that of the other, because he distinguishes every moment of it with useful or amusing thoughts; or, in other words, because the one is always wishing it away, and the other always enjoying it.—*Addison.*

TIME, ITS REPORT.—Hours have wings and fly up to the Author of time and carry news of our usage. All our prayers cannot entreat one of them either to return or slacken his pace. The misspents of every minute are a new record against us in heaven. Sure if we thought thus, we would dismiss them with better reports, and not suffer them to fly away empty, or laden with dangerous intelligence. How happy is it when they carry up not only the message but the fruits of good, and stay with the Ancient of Days to speak for us before his glorious throne.—*Milton's Prose Writings.*

TIME, ITS VALUE.—As every thread of gold is valuable, so is every minute of time; and as it would be great folly to shoe horses (as Nero did) with gold, so it is to spend time in trifles.—*Mason.*

TIME, ITS VALUE.—Keep forever in view the momentous value of life; aim at its worthiest use—its sublimest end; spurn, with disdain, those foolish trifles and frivolous vanities, which so often consume life, as the locusts did Egypt; and devote yourself, with the ardor of a passion, to attain the most divine improvements of the human soul. In short, hold yourself in preparation to make the transition to another life, whenever you shall be claimed by the Lord of the world. —*J. Foster.*

TIME, ITS VALUE.—As nothing truly valuable can be attained without industry, so there can be no persevering industry without a deep sense of the value of time.—*Sigourney.*

TIME, ITS VALUE.—Remember that time is money. He that can earn ten shillings a-day by his labor, and goes abroad or sits idle one half of that day, though he spends but sixpence during his diversion or idleness, ought not to reckon that the only expense; he has really spent, or rather thrown away, five shillings besides.—*Franklin.*

TIME, ITS VALUE.—An Italian philosopher expresses in his motto, that time was his estate; an estate indeed which will produce nothing without cultivation, but will always abundantly repay the labors of industry, and generally satisfy the most extensive desires, if no part of it be suffered to lie waste by negligence, to be overrun with noxious plants, or laid out for show rather than for use.—*Rambler.*

TIME, LOST.—We too frequently see those who seem men at twenty years of age, when the gaiety of their youth decays, and themselves grow weary of those exercises and vanities which then became them, become boys at thirty; having no supply of parts for business, or grave and sober conversation, they then grow out of love with themselves, and too soon lament those defects and impotency in themselves, which nothing but some degree of learning and acquaintance

with books could have prevented. And to say that they can fall to it afterwards, and recover the time they have lost when they will, is no more reasonable (though there have been some very rare examples of such industry) than to imagine that a man, after he is forty years of age, may learn to dance as well as if he had begun it sooner. He who loves not books before he comes to thirty years of age, will hardly love them enough afterwards to understand them.—*Clarendon.*

TIME, LOST.—It were to be wished that all men did believe (which they have all great reason to do) that the consumption and spending of our time will be the great inquisition of the last and terrible day; when there shall be a more strict inquiry how the most dissolute person, the most debauched bankrupt, spent his time, than how he spent his estate; no doubt it will then manifestly appear, that our precious time was not lent us to do nothing with, or to be spent upon that which is worse than nothing; and we shall not be more confounded with anything, than to find that there is a perfect register kept of all that we did in that time; and that when we have scarce remembered the morrow what we did yesterday, there is a diary in which nothing we did is left out, and as much notice taken when we did nothing at all. This will be a sad animadversion when it is too late, and when probably it may appear that the very idle man, he who hath never employed himself, may be in a very little better condition than he who hath been worst employed; when idleness shall be declared to be a species of wickedness, and doing nothing to be the activity of a beast.—*Clarendon.*

TIME, LOST.—If men would think that a moment *lost* can never be recalled, that time moves on with unalterable regularity, and, yet, that we have it under our control for the future, I feel assured many would devote their time to some laudable and useful pursuit; and if our capacities did not obtain something useful and pleasing, we should, at least, set

that example to those of superior talents and abilities, which otherwise might have lain dormant for want of stimulation, and deprived the world of all their useful researches and inquiries, which seldom fail to increase the happiness and well-being of society, and never to afford us the pleasing and permanent reflection of having spent our time usefully and rationally.

TIME, LOST, IN YOUTH.—"Improve your opportunities," said Bonaparte to a school of young men, "every hour lost now, is a chance of future misfortune."

TIME, PASSING ONE'S.—There is no saying shocks me so much as that which I hear very often, "that a man does not know how to pass his time." It would have been but ill-spoken by Methusaleh in the nine hundred and sixty-ninth year of his life.—*Cowley.*

TIME, PRESENT AND FUTURE.—Present time and future may be considered as rivals; and he who solicits the one, must expect to be discountenanced by the other.—*Sir Joshua Reynolds.*

TIME, WHAT MAY BE DONE IN.—Much may be done in those little shreds and patches of time, which every day produces, and which most men throw away, but which nevertheless will make at the end of it no small deduction from the life of man. Cicero has termed them *intercessiva tempora*, and the ancients were not ignorant of their value; nay, it was not unusual with them either to compose, or to dictate while under the operation of rubbing after the bath.—*Colton.*

TIME, WHICH IS THE HAPPIEST, OF LIFE.—At a festival party of old and young, the question was asked, "Which season of life is the most happy?" After being freely discussed by the guests, it was referred for answer to the host, upon whom was the burden of fourscore years. He asked if they had

noticed a grove of trees before the dwelling, and said, "When the spring comes, and in the soft air the buds are breaking on the trees, and they are covered with blossoms, I think, *How beautiful is Spring!* And when the summer comes, and covers the trees with its heavy foliage, and singing birds are among the branches, I think, *How beautiful is Summer!* When autumn loads them with golden fruit, and their leaves bear the gorgeous tint of frost, I think, *How beautiful is Autumn!* And when it is *sere* winter, and there is neither foliage nor fruit, then I look up through the leafless branches, as I never could until now, and see the *stars* shine."

TIME, WHY GIVEN.—Time is lent us to be laid out in God's service to his honor, and we cannot be too diligent in it, if we consider that time is precious, short, passing, uncertain, irrevocable when gone, and that for which we must be accountable.

TIMIDITY.—Nothing sinks a young man into low company, both of women and men, so surely as timidity and diffidence of himself. If he thinks that he shall not, he may depend upon it he will not please. But with proper endeavors to please, and a degree of persuasion that he shall, it is almost certain that he will.—*Chesterfield.*

TITLES.—Titles, instead of exalting, debase those who act not up to them.—*Rochefoucault.*

TOLERATION.—Among the best men are diversities of opinion, which are no more, in true reason, to breed hatred, than one that loves black, should be angry with him that is clothed in white; for thoughts are the very apparel of the mind.—*Sir P. Sidney.*

TOLERATION, RELIGIOUS.—Religious liberty, according to both Locke and Montesquieu, may and does require intolerance of an intolerant religion; and the very spirit of peace

and gentleness may require war to be waged by the state against an aggressive religion.—*Connelly.*

TOLERATION, THE, OF ROMANISM BY THE PROTESTANTS.—The toleration of the ecclesiastical system of Rome, is, in fact, a civil disqualification of Protestants on account of their religious opinions.—*Connelly.*

TOMB, THE.—When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them; when I consider rival wits placed side by side; or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries and make our appearance together.—*Spectator.*

TONGUE, THE.—The tongue is, at the same time, the best part of man, and his worst: with good government, none is more useful; and without it, none is more mischievous.—*Anacharsis.*

TONGUE, THE.—Men are born with two eyes and but one tongue, in order that they should see twice as much as they say. But from their conduct, one would suppose they were born with two tongues and one eye; for those talk the most, who have observed the least; and they obtrude their remarks upon everything, who have seen *into* nothing.—*Colton.*

TONGUE, THE.—The Chinese have a saying, that an un-

lucky word dropped from the tongue, cannot be brought back again by a coach and six horses.—*Goldsmith.*

TONGUE, THE.—It is observed in the course of worldly things, that men's fortunes are oftener made by their tongues than by their virtues; and more men's fortunes overthrown thereby than by their vices.—*Sir W. Raleigh.*

TONGUE, THE.—The chameleon, who is said to feed upon nothing but air, has of all animals the nimblest tongue.—*Swift.*

TONGUE, THE.—There are but ten precepts of the law of God, and two of them, so far as concerns the outward organ and vent of the sins there forbidden, are bestowed *on the tongue* (one in the first table, and the other in the second table) as though it were ready to fly out both against God and man, if not thus bridled.—*Leighton.*

TONGUE, THE.—Give not thy tongue too great liberty, lest it take thee prisoner. A word unspoken, is, like the sword in the scabbard, thine. If vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—*Quarles.*

TONGUE, THE CURE OF AN EVIL.—The cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the workhouse where is the forge of deceits and slanders; and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within, such, and no other, can come out.—*Leighton.*

TONGUE, THE, OF A FOOL.—The tongue of a fool is the key of his counsel, which in a wise man, wisdom hath in keeping. —*Socrates.*

TONGUE, THE USE OF, MARKS THE CHARACTER.—If any man offend not in word, the same is a perfect man.—*James.*

TONGUE, THE WOUNDS OF.—A wound from a tongue is worse than a wound from the sword; for the latter affects only the body, the former the spirit—the soul.—*Pythagoras.*

TONGUE, TO BE KEPT.—Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.—*Solomon.*

TONGUE, UNBRIDLED.—If any man seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.—*James.*

TONGUE, UNGOVERNED.—The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men which are made after the similitude of God.—*James.*

TONGUE, WHEN MALICIOUS.—The tongue is a fire; a world of iniquity: it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell.—*James.*

TONGUES AND PENS OF SCHOLARS.—Scholars are men of peace; they bear no arms, but their tongues are sharper than Actius' razor; their pens carry further, and give a louder report than thunder. I had rather stand in the shock of a basilisk, than in the fury of a merciless pen.—*Sir T. Brown.*

TONGUES AND PURSES, HOW TO USE.—Open your mouth and purse cautiously; and your stock of wealth and reputation shall, at least in repute, be great.—*Zimmerman.*

TRADE.—In transactions of trade it is not to be supposed that, like gaming, what one party gains, the other must necessarily lose. The gain to each may be equal. If A. has more corn than he can consume, but wants cattle; and B. has more

cattle, but wants corn; exchange is gain to each: thereby the common stock of comforts in life is increased.—*Franklin.*

TRADE.—He that hath a trade, hath an estate; and he that hath a calling, hath a place of profit and honor. A ploughman on his legs, is higher than a gentleman on his knees.—*Franklin.*

TRADITIONS, ROMISH.—Tradition, as held by the Romanists, is subordinate to Scripture and dependent on it, about as some parasite plants are on the tree that supports them. The former cling to the latter, and rest upon it; then gradually overspread it with their own foliage, till, by little and little, they weaken, and then smother it.—*Whately.*

TRAINING OF CHILDREN.—Under whose care soever a child is put to be taught during the tender and flexible years of his life, this is certain, it should be one who thinks Latin and languages the least part of education,—one who, knowing how much virtue and a well-tempered soul is to be preferred to any sort of learning or language, makes it his chief business to form the mind of his scholars, and give that a right disposition, which, if once got, though all the rest should be neglected, would in due time produce all the rest, and which, if it be not got, and settled so as to keep out ill and vicious habits, languages and sciences and all the other accomplishments of education, will be to no purpose but to make the worse or more dangerous man.—*Locke.*

TRAINING OF CHILDREN.—Do all in your power to teach your children self-government. If a child is passionate, teach him, by gentle and patient means, to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky, charm him out of it, by encouraging frank good-humor. If he is indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make his obedi-

ence reluctant, subdue him, either by counsel or discipline. In short, give your children the habit of overcoming their besetting sins.

TRANQUILLITY.—It is the only placid and sure tranquillity for man, the one solid and firm and perpetual security, to be rescued from the tempests of this troublesome world, and to rest in the settled anchorage of salvation; to lift his eyes from earth to heaven; and, admitted to the benefit of the Lord, and now most near in mind unto his God, to glory that whatever to other men seems lofty and great in human affairs, falls short of the feelings of his own bosom.—*St. Cyprian.*

TRAVELLING.—As the Spanish proverb says, "He, who would bring home the wealth of the Indies, must carry the wealth of the Indies with him,"—so it is in travelling; a man must carry knowledge with him, if he would bring home knowledge.—*Johnson.*

TRAVELLING.—Some young men of distinction are found to travel through Europe, with no other intent, than that of understanding and collecting pictures, studying seals, and describing statues; on they travel from this cabinet of curiosities to that gallery of pictures; waste the prime of life in wonder; skilful in pictures; ignorant in men; yet impossible to be reclaimed, because their follies take shelter under the names of delicacy and taste.—*Goldsmith.*

TRIAL.—The best people need afflictions for trial of their virtue. How can we exercise the grace of contentment, if all things succeed well; or that of forgiveness, if we have no enemies.—*Archbishop Tillotson's Common Place Book.*

TRIAL AND AFFLICTION, HOW TO BE RECEIVED.—It is not right that we should remain without pain or grief, under the afflictions that befall us, like angels, who are above the sentiments of our nature. Neither is it right that we should in-

dulge grief without consolation, like heathen who have no sentiments of grace. But we ought both to mourn and to be comforted like Christians. The consolations of grace should rise superior to the feelings of nature, so that grace may not only dwell *in*, but be victorious *over* us.—*Pascal.*

TRIAL, HOW TO BE RECEIVED.—It is difficult to conceive anything more beautiful than the reply given by one in affliction, when he was asked how he bore it so well. "It lightens the stroke," said he, "to draw near to Him who handles the rod."

TRIAL, ITS CONSOLATION.—Before an affliction is digested, consolation ever comes too soon; and after it is digested, it comes too late: there is but a mark between these two, as fine almost as a hair, for a comforter to take aim at.—*Sterne.*

TRIAL, ITS USES.—When a founder has cast a bell he does not presently fix it in the steeple, but tries it with his hammer, and beats it on every side to see if there be any flaw in it. So Christ doth not, presently after he has converted a man, convey him to heaven; but suffers him first to be beaten upon by many temptations, and then exalts him to his crown.

TRIAL, THE HARDEST.—The hardest trial of the heart is, whether it can bear a rival's failure without triumph.—*Aikin.*

TRIBUNALS AND LAWS.—Laws are commanded to hold their tongues among arms; and tribunals fall to the ground with the peace they are no longer able to uphold.—*Burke.*

TRIFLES.—Trifles make perfection, but perfection itself is no trifle.—*Michael Angelo.*

TRIFLES.—One kernel is felt in a hogshead; one drop of water helps to swell the ocean; a spark of fire helps to give light to the world. You are a small man; passing amid the

crowd, you are hardly noticed; but you have a drop, a spark within you, that may be felt through eternity. Do you believe it? Set that drop in motion; give wings to that spark, and behold the results. It may renovate the world. None are too small, too feeble, too poor to be of service. Think of this and act. Life is no trifle.

TRIFLES.—Plato would say, there was nothing more unworthy of a wise man, and which ought to trouble him more, than to have allowed more time for unnecessary, trifling, and useless things, than they deserved.—*M. Dacier's Plato.*

TROUBLE.—It is distrust of God, to be troubled about what is to come; impatience against God, to be troubled with what is present; and anger at God, to be troubled for what is past.—*Patrick.*

TROUBLE.—When Anaxagoras was told of the death of his son, he only said—"I knew he was mortal." So we in all casualties of life should say, I knew my riches were uncertain, that my friend was but a man. Such considerations would soon pacify us, because all our troubles proceed from their being unexpected.—*Plutarch.*

TROUBLE, HOW TO IMPROVE BY.—We are born to trouble; and we may depend upon it whilst we live in this world we shall have it, though with intermissions—that is, in whatever state we are, we shall find a mixture of good and evil; and therefore the true way to contentment is to know how to receive these certain vicissitudes of life,—the returns of good and evil, so as neither to be exalted by the one, or overthrown by the other, but to bear ourselves towards everything which happens with such ease and indifference of mind, as to hazard as little as may be. This is the true temperate climate fitted us by nature, and in which every wise man would wish to live.—*Sterne.*

TROUBLE, HOW TO REMEDY.—Set about doing good to some-

body. Put on your hat, and go and visit the sick and poor of your neighborhood; inquire into their circumstances, and minister to their wants. Seek out the desolate, and afflicted, and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart.—*Howard.*

TRUISMS.—Half the noblest passages in poetry are truisms; but these truisms are the great truths of humanity; and he is the true poet who draws them from their fountains in elemental purity, and gives us to drink.—*Landon.*

TRUST IN GOD.—Look at that beautiful butterfly, and learn from it to trust in God. One might wonder where it could live in tempestuous nights, in the whirlwind, or in the stormy day; but I have noticed it is safe and dry under the broad leaf while rivers have been flooded, and the mountain oaks torn up from their roots.—*Taylor.*

TRUST IN MEN.—Trust him little who praises all, him less who censures all, and him least who is indifferent about all. —*Lavater.*

TRUTH.—Truth is the object of our understanding, as good is of our will; and the understanding can no more be delighted with a lie, than the will can choose an apparent evil.—*Dryden.*

TRUTH.—General, abstract truth is the most precious of all blessings: without it man is blind, it is the eye of reason. —*Rousseau.*

TRUTH.—Truth, whether in or out of fashion, is the measure of knowledge, and the business of the understanding; whatsoever is beside that, however authorized by consent, or recommended by rarity, is nothing but ignorance, or something worse.—*Locke.*

TRUTH.—Though men may impose upon themselves what

they please, by their corrupt imaginations, truth will ever keep its station; and as glory is nothing else but the shadow of virtue, it will certainly disappear at the departure of virtue.—*Steele.*

TRUTH.—"There is nothing," says Plato, "so delightful as the hearing or the speaking of truth"—for this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—*Dean Sherlock.*

TRUTH.—Truth, like beauty, varies its fashions, and is best recommended by different dresses to different minds; and he that recalls the attention of mankind to any part of learning which time has left behind it, may be truly said to advance the literature of his own age.—*Johnson.*

TRUTH.—Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention on the rack, and one trick needs a great many more of the same kind to make it good.—*Johnson.*

TRUTH.—After all, the most natural beauty in the world is honesty and moral truth. For all beauty is truth. True features make the beauty of a face; and true proportions the beauty of architecture; as true measures that of harmony and music. In poetry, which is all fable, truth still is the perfection.—*Shaftesbury.*

TRUTH.—Truth can hardly be expected to adapt herself to the crooked policy and wily sinuosities of worldly affairs; for truth, like light, travels only in straight lines.—*Colton.*

TRUTH.—The two greatest mistakes among mankind are, to measure truth by every man's single reason, and not only to wish everybody like one's self, but to believe them

so too, and that they are only disguised in what they differ from us: both the effect of natural self-love.—*Sir W. Temple.*

TRUTH.—One of the sublimest things in the world, is plain truth.—*Bulwer.*

TRUTH.—It is not enough that we swallow truth: we must feed upon it, as insects do on the leaf, till the whole heart be colored by its qualities, and show its food in every fibre.—*Coleridge.*

TRUTH.—He that finds truth, without loving her, is like a bat; which, though it have eyes to discern that there is a sun, yet hath so evil eyes, that it cannot delight in the sun. —*Sir P. Sidney.*

TRUTH.—Some modern zealots appear to have no better knowledge of truth, nor better manner of judging it, than by counting noses.—*Swift.*

TRUTH.—It is curious to observe how the nature of truth may be changed by the garb it wears; softened to the admonition of friendship, or soured into the severity of reproof; yet this severity may be useful to some tempers; it somewhat resembles a file, disagreeable in its operation, but hard metal may be the brighter for it.—*Mackenzie.*

TRUTH.—Truth will be uppermost, one time or other, like cork, though kept down in the water.—*Sir W. Temple.*

TRUTH AND ERROR.—All extremes are error. The reverse of error is not truth, but error still. Truth lies between these extremes.—*Cecil.*

TRUTH AND ERROR.—As Thales measured the pyramids from their shadows, so we may measure the height and antiquity of the truth, by the extent of its fabulous corruptions.—*Stillingfleet.*

TRUTH AND ERROR.—Truth is to be sought only by slow and painful progress. Error is, in its nature, flippant and compendious; it hops with airy and fastidious levity over proofs and arguments, and perches upon assertion which it calls conclusion.—*Curran.*

TRUTH AND FEAR.—Fear is not in the habit of speaking truth; when perfect sincerity is expected, perfect freedom must be allowed; nor has any one who is apt to be angry when he hears the truth, any cause to wonder that he does not hear it.—*Tacitus.*

TRUTH AND KNOWLEDGE.—He that would make a real progress in knowledge, must dedicate his age as well as youth, the latter growth as well as the first fruits, on the altar of truth.—*Berkeley.*

TRUTH AND NOVELTY.—There are two things, cheap and common enough when separated, but as costly in value as irresistible in power when combined—truth and novelty. Their union is like that of steam and fire, which nothing can overcome. Truth and novelty, when united, must overcome the whole superincumbent pressure of error and of prejudice, whatever be its weight; and the effects will be proportionate to the resistance. But the *moral* earthquake, unlike the *natural*, while it convulses the nations, reforms them too.—*Colton.*

TRUTH AND VIRTUE.—The study of truth is perpetually joined with the love of virtue; for there's no virtue which derives not its original from truth; as, on the contrary, there is no vice which has not its beginning from a lie. Truth is the foundation of all knowledge, and the cement of all societies.—*Casaubon.*

TRUTH, PERVERTED TO SUSTAIN ERROR.—It has always been the subtlety of grand deceivers, to graft their greatest

errors on some material truths, thus to make them pass unnoticed by those who look more at the root, than at the fruits. Their most destructive principles have ever been founded on some necessary and important truths.—*Stillingfleet.*

TRUTH, SPEAKING PLAIN.—When a man has no design but to speak plain truth, he may say a great deal in a very narrow compass.—*Steele.*

TRUTHS, ORIGIN OF ESTABLISHED.—Many truths now of reverend esteem and credit, had their birth and beginning once from singular and private thoughts, while the most of men were otherwise possessed; and had the fate at first to be generally exploded and exclaimed on by many violent opposers: yet truth in some age or other will find her witness, and shall be justified at last by her own children.—*Milton.*

TRUTHFULNESS.—There are many who say more than the truth on some occasions, and balance the account with their consciences, by saying less than the truth on others. But the fact is, that they are, in both instances, as fraudulent as he would be that exacted more than *his* due from his debtors, and paid less than *their* due to his creditors.—*Colton.*

TRUTHFULNESS, EXACT.—It is smoke to the eyes, and vinegar to the teeth, to deal with men of loose and imperfect perception, and careless statements. Dr. Johnson is reported to have said, "If the child says he looked out of this window, when he looked out of that,—whip him." And many a grown-up person should be whipped till this kind of falsehood is beaten out of him. Delight in accuracy of perception, and truthfulness in all the details of statement, should be inculcated, as some of the most valuable elements of education and character.

TRYING.—It is more disgraceful never to try to speak (in

public), than to try it, and fail; as it is more disgraceful not to fight, than to fight and be beaten.—*Johnson.*

TRYING.—Try to be something in the world, and you will be something. Aim at excellence, and excellence will be attained. This is the great secret of success and eminence. "I cannot do it," never accomplished anything. "I *will try*," has wrought wonders.—*Hawes.*

U.

UNBELIEF.—No man is an unbeliever, but because he will be so; and every man is not an unbeliever, because the grace of God conquers some, changes their wills, and binds them to Christ.—*Charnock.*

UNBELIEF, IGNORANT.—When Dr. Johnson was asked why so many literary men were infidels, he replied, "Because they are *ignorant of the Bible.*" Were they truly acquainted with its contents, they must acknowledge it to be from God. And the truth of the remark is confirmed by the fact, that several of the most distinguished advocates of Christianity took up the Bible to *oppose*, but ended by *believing* and *defending* it.—*Williams.*

UNDERSTANDING.—It is the same with understanding as with eyes: to a certain size and make just so much light is necessary, and no more. Whatever is beyond, brings darkness and confusion.—*Shaftesbury.*

UNDERSTANDING AND FOLLY.—A man of understanding finds less difficulty in submitting to a wrong-headed fellow, than in attempting to set him right.—*Rochefoucault.*

UNDERSTANDING AND FORTUNE.—It is a common fault never to be satisfied with our fortune, nor dissatisfied with our understanding.—*Rochefoucault.*

UNDERSTANDING, DEFECTS OF.—The defects of the understanding, like those of the face, grow worse as we grow old. —*Rochefoucault.*

UNDERSTANDING, ITS IMPROVEMENT.—The improvement of the understanding is for two ends; first, our own increase of knowledge; secondly, to enable us to deliver and make out that knowledge to others.—*Locke.*

UNDERSTANDING, THE, TO BE KEPT ACTIVE.—As in the body when no labor or exercise is used, the spirits, wanting their due employment, turn against the constitution and find work for themselves in a destructive way, so in a soul or mind unexercised and which languishes for want of action and employment, the thoughts and affections, being obstructed in their due course, and deprived of their natural energy, raise disquiet and foment a rancorous eagerness and tormenting visitation. The temper from hence becomes more impotent in passion, more incapable of real moderation, and like prepared fuel, readily takes fire by the least spark.—*Shaftesbury.*

UNHAPPINESS.—They who have never known prosperity, can hardly be said to be unhappy; it is from the remembrance of joys we have lost, that the arrows of affliction are pointed. *Mackenzie.*

UNINTELLIGIBLES AND INCURABLES.—It may not be amiss for you to have two heaps, a heap of *unintelligibles* and a heap of *incurables.* Every now and then you will meet with something or other that may pretty much distress your thoughts; but the shortest way with the vexations will be, to throw them with the heap they belong to, and be no more distressed about them.—*Cotton Mather's advice to his Son.*

UNION, CHRISTIAN.—The union of Christians to Christ, their common head, and by means of the influence they derive from him, one to another, may be illustrated by the

loadstone. It not only attracts the particles of iron to itself, by the magnetic virtue, but by this virtue it unites them one to another.—*Cecil.*

UNKINDNESS.—More hearts pine away in secret anguish, for unkindness from those who should be their comforters, than for any other calamity in life.—*Young.*

V.

VAIN-GLORY.—Vain-glorious men are the scorn of wise men, the admiration of fools, the idols of parasites, and the slaves of their own vaunts.—*Lord Bacon.*

VAIN-GLORY.—That tumor of a man, the vain-glorious Alexander, was used to make his boast, that never any man went beyond him in benefits; and yet he lived to see a poor fellow in a tub, to whom there was nothing that he could give, and from whom there was nothing that he could take away.—*Seneca.*

VALOR.—No man can answer for his own valor or courage, till he has been in danger.—*Rochefoucault.*

VALOR.—The better part of valor, is discretion.—*Shakspeare.*

VALOR, TRUE.—The truly valiant dare everything, but doing any other body an injury.—*Sir P. Sidney.*

VALOR, TRUE.—Perfect valor consists in doing without witnesses, all we should be capable of doing before the world. —*Rochefoucault.*

VANITY.—Every man has just as much vanity as he wants understanding.—*Pope.*

VANITY.—The most violent passions have their intermissions; vanity alone gives us no respite.—*Rochefoucault.*

VANITY.—The general cry is against ingratitude, but sure the complaint is misplaced, it should be against vanity; none but direct villains are capable of wilful ingratitude; but almost everybody is capable of thinking he hath done more than another deserves, while the other thinks he hath received less than he deserves.—*Pope.*

VANITY.—Nothing is so credulous as vanity, or so ignorant of what becomes itself.—*Shakspeare.*

VANITY.—Vanity makes us do more things against inclination than reason.—*Rochefoucault.*

VANITY.—The strongest passions allow us some rest, but vanity keeps us perpetually in motion. What a dust do I raise! says the fly upon a coach-wheel. And at what a rate do I drive! says the fly upon the horse's back.—*Swift.*

VANITY.—Vanity keeps persons in favor with themselves, who are out of favor with all others.—*Shakspeare.*

VANITY.—Of all our infirmities, Vanity is the dearest to us: a man will starve his other vices to keep that alive.—*Franklin.*

VANITY.—Extinguish vanity in the mind, and you naturally retrench the little superfluities of garniture and equipage. The blossoms will fall of themselves when the root that nourishes them is destroyed.—*Steele.*

VANITY AND AFFECTATION.—I will not call Vanity and Affectation twins, because, more properly, vanity is the mother, and affectation is the darling daughter; vanity is the sin, and affectation is the punishment; the first may be called the root of self-love, the other the fruit. Vanity is never at

its full growth, till it spreadeth into affectation; and then it is complete.—*Saville.*

VANITY AND AMBITION.—Take away from mankind their vanity and their ambition, and there would be but few claiming to be heroes or patriots.—*Seneca.*

VANITY, A PROPER SUBJECT FOR RIDICULE.—When men will not be reasoned out of a vanity, they must be ridiculed out of it.—*Sir R. L'Estrange.*

VANITY, OUR OWN.—It is our own vanity that makes the vanity of others intolerable to us.—*Rochefoucault.*

VICE.—No vassalage is so ignoble, no servitude so miserable, as that of vice; mines and galleys, mills and dungeons, are words of ease, to the service of sin; therefore, the bringing sinners to repentance, is so noble, so tempting a design, that it drew even God himself from heaven to prosecute it. —*Baxter.*

VICE, ALWAYS EVIL.—It may happen that good is produced by vice, but not as vice; for instance, a robber may take money from its owner, and give it to one who will make a better use of it. Here is good produced; but not by the robbery as robbery, but as a translation of property.—*Johnson.*

VICE AND VIRTUE.—Vice stings us even in our pleasures, but virtue consoles us even in our pains.—*Cowper.*

VICE AND VIRTUE.—I lay it down as a sacred maxim, that every man is wretched in proportion to his vices; and affirm the noblest ornament of a young, generous mind, and the surest source of pleasure, profit, and reputation in life, to be an unreserved acceptance of virtue.—*Letters concerning Mythology.*

VICE AND VIRTUE, MARTYRS TO.—The martyrs to *vice* far

exceed the martyrs to *virtue*, both in endurance and in number. So blinded are we to our passions, that we suffer more to insure perdition than salvation. *Religion* does not forbid the rational enjoyments of life, as sternly as *avarice* forbids them. She does not require such sacrifices of ease, as *ambition;* or such renunciation of quiet, as *pride*. She does not murder sleep, like *dissipation;* or health, like *intemperance;* or scatter wealth, like *extravagance* or *gambling*. She does not embitter life, like *discord;* or shorten it, like *duelling;* or harrow it like *revenge*. She does not impose more vigilance, than *suspicion;* more anxiety, than *selfishness;* or half as many mortifications, as *vanity!—Hannah More.*

VICE, GRATUITOUS.—Bad passions become more odious in proportion as the motives to them are weakened; and gratuitous vice cannot be too indignantly exposed to reprehension.

VICE, ITS BEGINNING.—The only safety is, to fear and be ashamed of vice in its beginnings, and for its own sake, not because our indulgence is made public. "Blush not now," said an Italian nobleman to his young relative, whom he met issuing from a haunt of vice, "you should have blushed when you went in."

VICE, ITS COST.—What maintains one vice, would bring up two children.—*Franklin.*

VICES.—When our vices have left us, we flatter ourselves that we have left them.—*Rochefoucault.*

VICES, OUR, DECEPTIVE.—As a glass which magnifies objects by the approach of one end to the eye, lessens them by the application of the other; so vices are extenuated by the inversion of that fallacy, by which virtues are augmented. Those faults which we cannot conceal from our own notice, are considered, however frequent, not as habitual corruptions

or settled practices, but as casual failures, and single lapses. A man who has, from year to year, set his country to sale, either for the gratification of his ambition or resentment, confesses that the heat of party now and then betrays the severest virtue to measures that cannot be seriously defended. He that spends his days and nights in riot and debauchery, owns that his passions oftentimes overpower his resolution. But each comforts himself that his faults are not without precedent, for the best and the wisest men have given way to the violence of sudden temptations.—*Johnson.*

VICES, UNITED.—I know no friends more faithful, more inseparable, than hard-heartedness and pride, humility and love, lies and impudence.—*Lavater.*

VICIOUS, THE.—The hatred of the vicious will do you less harm than their conversation.—*Bentley.*

VICIOUS, THE.—The vicious man lives at random, and acts by chance, for he that walks by no rule can carry on no settled or steady design.—*Tillotson.*

VICIOUS, THE.—A man must either imitate the vicious, or hate them: both are dangerous; either to resemble them, because they are many, or to hate many, because they are unresembling.—*Montaigne.*

VICIOUS, SOCIETY OF THE.—Society is the atmosphere of souls; and we necessarily imbibe from it something which is either infectious or salubrious. The society of virtuous persons is enjoyed beyond their company, while vice carries a sting into solitude. The society or company you keep, is both the indication of your character and the former of it. In vicious society, you will feel your reverence for the dictates of conscience wear off, and that name at which angels bow and devils tremble, you will hear contemned and abused. The Bible will supply materials for unmeaning jest or impious

buffoonery; the consequence of this will be a practical deviation from virtue, the principles will become sapped, the fences of conscience broken down; and when debauchery has corrupted the character, a total inversion will take place, and the sinner will glory in his shame.—*Robert Hall.*

VIGILANCE.—Better three hours too soon, than one minute too late.—*Shakspeare.*

VIRTUE.—To be innocent is to be not guilty; but to be virtuous is to overcome our evil intentions.—*Penn.*

VIRTUE.—It is not the painting, gilding, or carving, that makes a good ship; but if she be a nimble sailer, tight and strong, to endure the seas, that is her excellency. It is the edge and temper of the blade that makes a good sword, not the richness of the scabbard; and so it is not money or possessions that make man considerable, but his virtue.—*Seneca.*

VIRTUE.—Virtue I love, without austerity; pleasure, without effeminacy; and life, without fearing its end.—*St. Evremond.*

VIRTUE.—Were there but one virtuous man in the world, he would hold up his head with confidence and honor; he would shame the world, and not the world him.—*South.*

VIRTUE.—A virtuous and well-disposed person, like a good metal, the more he is fired, the more he is fined; the more he is opposed, the more he is approved: wrongs may well try him, and touch him, but cannot imprint in him any false stamp.—*C. Richelieu.*

VIRTUE.—The lofty mountain of virtue is of quite a contrary make to all other mountains. In the mountains of the earth the skirts are pleasant, but the tops rough; whereas the skirt of the mountain of virtue is harsh, but the top de-

licious. He who studies to come at it, meets in his first step nothing but stones, briars, and thistles; but the roughness of the way diminishes as he proceeds in his journey, and the pleasure of it increases, until at length on the top he finds nothing but beautiful flowers, choice plants, and crystal fountains.—*Tillotson.*

VIRTUE.—The most virtuous of all men, says Plato, is he that contents himself with being virtuous without seeking to appear so.—*Telemachus.*

VIRTUE.—Virtue is certainly the most noble and secure possession a man can have. Beauty is worn out by time or impaired by sickness—riches lead youth rather to destruction than welfare, and without prudence are soon lavished away; while virtue alone, the only good that is ever durable, always remains with the person that has once entertained her. She is preferable both to wealth, and a noble extraction.—*Savage's Letters of the Ancients.*

VIRTUE.—Many who have tasted all the pleasures of sin, have forsaken it, and come over to virtue: but there are few instances of any, who having tried the sweets of virtue, could ever be drawn off from it, or find in their hearts to fall back to their former course.—*Jeffrey.*

VIRTUE.—Every virtue gives a man a degree of felicity in some kind: honesty gives a man a good report; justice, estimation; prudence, respect; courtesy and liberality, affection; temperance gives health; fortitude, a quiet mind, not to be moved by any adversity.—*Sir Fra. Walsingham.*

VIRTUE.—When a Socrates is put to death, wisdom and truth seem to suffer; and when an Aristides is exiled, justice appears to be in disgrace. But virtue is its own reward, and depends not on the fluctuating opinions of mortals, nor on the breath of popular applause, which is often on the side

of error, and entirely opposite to the real interests of its votaries.—*Proud's History.*

VIRTUE.—The true art of assisting beauty, consists in embellishing the whole person by the proper ornaments of virtuous and commendable qualities. By this help alone it is, that those who are the favorite work of nature, or as Mr. Dryden expresses it, "the porcelain of human kind," become animated, and are in a capacity of exerting their charms; and those who seem to have been neglected by her, like models wrought in haste, are capable in a great measure of finishing what she has left imperfect.—*Hughes.*

VIRTUE.—Virtues, like essences, lose their fragrance when exposed. They are sensitive plants that will not bear too familiar approaches.—*Shenstone.*

VIRTUE.—Virtues seems to be nothing more than a motion consonant to the system of things: were a planet to fly from its orbit, it would represent a vicious man.—*Shenstone.*

VIRTUE AND MANNERS.—Virtue is so delightful whenever it is perceived, that men have found it their interest to cultivate manners, which are, in fact, the appearances of certain virtues; and now we are come to love the sign better than the thing signified, and indubitably to prefer (though we never own it) manners without virtue, to virtue without manners.—*Sidney Smith.*

VIRTUE AND RELIGION.—Virtue is the dictate of reason, or the remains of the divine light, by which men are made beneficent and beneficial to each other. Religion proceeds from the same end, and the good of mankind so entirely depends upon these two, that no people ever enjoyed anything worth desiring, that was not the product of them.—*Algernon Sidney.*

VIRTUE AND VICE.—Title and ancestry render a good man more illustrious, but an ill one more contemptible. *Vice is infamous*, though in a *prince;* and *virtue honorable*, though in a peasant.—*Addison.*

VIRTUE AND VICE.—He who thinks no man above him but for his virtue, and none below him but for his vice, can never be obsequious or assuming in a wrong place, but will frequently emulate men in rank below him, and pity those above him.—*Tatler.*

VIRTUE AND VICE.—Every state and condition of life, if attended with virtue, is undisturbed and delightful; but when vice is intermixed, it renders even things that appear splendid, sumptuous, and magnificent, distasteful and uneasy to the possessor.—*Plutarch.*

VIRTUE AND VICE, THEIR PROGRESS.—He that is good will infallibly become better, and he that is bad, will as certainly become worse; for vice, virtue, and time, are three things that never stand still.—*Colton.*

VIRTUE, A REALITY.—Never expecting to find perfection in men, and not looking for divine attributes in created beings, in my commerce with my contemporaries I have found much human virtue. I have seen not a little public spirit; a real subordination of interest to duty; and a decent and regulated sensibility to honest fame and reputation. The age unquestionably produces (whether in a greater or less number than in former times, I know not) daring profligates, and insidious hypocrites. What then? Am I not to avail myself of whatever good is to be found in the world, because of the mixture of evil that will always be in it? The smallness of the quantity in currency only heightens the value. They who raise suspicions on the good, on account of the behavior of ill men, are of the party of the latter.—*Burke.*

VIRTUE, CLOISTERED.—I cannot praise a fugitive and cloistered virtue unexercised, and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat. Assuredly we bring not innocence into the world, we bring impurity much rather; that which purifies us is trial, and trial is by what is contrary. That virtue, therefore, which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers, and rejects it, is but a blank virtue, not a pure.—*Milton.*

VIRTUE, GOD ON THE SIDE OF.—There are two things that speak as with a voice from heaven, that He that fills that eternal throne, must be on the side of virtue, and that which HE befriends must finally prosper and prevail. The first is, that the bad are never completely happy and at ease, although possessed of everything that this world can bestow; and that the good are never completely miserable, although deprived of everything that this world can take away. The second is, that we are so framed and constituted, that the most vicious cannot but pay a secret though unwilling homage to virtue, inasmuch, as the worst men cannot bring themselves thoroughly to esteem a bad man, although he may be their dearest friend, nor can they thoroughly despise a good man, although he may be their bitterest enemy.—*Colton.*

VIRTUE, HOW TO PURSUE.—Learn to pursue virtue from the man that is blind, who never makes a step without first examining the ground with his staff.

VIRTUE, IN A PRINCE.—As the sun disdains not to give light to the smallest worm, so a virtuous prince protects the life of his meanest subject.—*Sir P. Sidney.*

VIRTUE, ITS INFLUENCE.—Virtue, like fire, turns all things into itself: our actions and our friendships are tinctured with it, and whatever it touches becomes amiable.—*Seneca.*

VIRTUE, THE PURSUIT OF.—There is but one pursuit in life, which it is in the power of all to follow, and of all to attain. It is subject to no disappointments, since he that perseveres makes every difficulty an advancement, and every conquest a victory: and this is the pursuit of virtue. Sincerely to aspire after virtue, is to gain her; and zealously to labor after her ways, is to receive them. Those that seek her early, will find her before it is late; her reward, also, is with her, and she will come quickly. For the breast of a good man, is a little heaven commencing on earth, where the Deity sits enthroned with unrivalled influence, giving safety from danger, and resource from sterility, and making subjugated passion, like the storm and wind, to fulfil his word.—*Colton.*

VIRTUE, THE RICHEST POSSESSION.—The great slight the men of wit, who have nothing but wit; the men of wit despise the great, who have nothing but greatness: the good man pities them both, if with greatness or wit, they have not virtue.—*Bruyere.*

VIRTUE, TRIED BY PROSPERITY.—Prosperity is the touchstone of virtue: it is less difficult to bear misfortunes, than to remain uncorrupted by pleasure.—*Tacitus.*

VIRTUE, TRUE AND COUNTERFEIT.—The works of *art* appear coarsest, but those of nature with the greatest delicacy, beheld through a telescope;—and the same effect will follow from a narrow and nice examination into *true* and *counterfeit* virtue.—*Jeffrey.*

VIRTUE WITHOUT TALENT.—Virtue without talent, is a coat of mail without a sword; it may indeed defend the wearer, but will not enable him to protect his friend.—*Colton.*

VIRTUE, ZEAL FOR.—Nothing is more unjust, however common, than to charge with hypocrisy him that expresses zeal for those virtues which he neglects to practise; since he may

be sincerely convinced of the advantages of conquering his passions, without having yet obtained the victory, as a man may be confident of the advantages of a voyage or a journey, without having courage or industry to undertake it, and may honestly recommend to others, those attempts which he neglects himself.—*Johnson.*

VIRTUES.—Be not ashamed of thy virtues; honor's a good brooch to wear in a man's hat at all times.—*Ben Jonson.*

VIRTUES.—We rarely like the virtues we have not.—*Shakspeare.*

VIRTUES.—I am no herald to inquire of men's pedigrees; it sufficeth me, if I know their virtues.—*Sir P. Sidney.*

VIRTUES AND VICES.—All the virtues that have been ever in mankind are to be counted upon a few fingers, but his follies and vices are innumerable, and time adds hourly to the heap.

VIRTUOUS, BIOGRAPHY OF THE.—There is no part of history which seems capable of either more instruction or entertainment, than that which offers to us the select lives of great and virtuous men, who have made an eminent figure on the public stage of the world. In these we see at one view what the annals of a whole age can afford, that is worthy of notice; and in the wide field of universal history, skipping as it were over the barren places, gather all its flowers, and possess ourselves at once of all that is good in it.—*Middleton's Life of Cicero.*

VIRTUES, OF OTHERS, AND OUR OWN.—Every man is ready to give in a long catalogue of those virtues and good qualities he expects to find in the person of a friend; but very few of us are careful to cultivate them in ourselves.—*Spectator.*

VIRTUES OF THE PURITANS.—By what causes has so in-

considerable a beginning, as that of the colonies of New England, under such formidable, and apparently almost insurmountable difficulties, resulted, in so brief a period, in such mighty consequences? They are to be found in the high moral and intellectual qualities of the pilgrims. Their faith, piety, and confident trust in a superintending Providence; their stern virtues; their patriotic love of liberty and order; their devotion to learning; and their indomitable courage and perseverance. These are the causes which surmounted every obstacle, and which have led to such mighty results.—*John C. Calhoun.*

VIRTUES, PERSONAL.—There is a nobility without heraldry. Though I want the advantage of a noble birth, said Marius, yet my actions afford me a greater one; and they who upbraid me with it, are guilty of an extreme injustice, in not permitting me to value myself upon *my own virtue*, as much as they value themselves upon the virtue of others.—*Sallust.*

VIRTUES, SEEMING.—If we take a general view of the world, we shall find that a great deal of virtue, at least outward appearance of it, is not so much from any fixed principle, as the terror of what the world will say, and the liberty it will take upon the occasions we shall give.—*Sterne.*

VIVACITY IN CHILDREN.—"I do not," says H. More, "dislike extreme vivacity in children; but would see enough of it to make an animated character, when the violence of animal spirits shall subside by time. It is easier to restrain excess than to quicken stupidity." Gravity in childhood may become stupidity in old age.—*Sigourney.*

VOCATION, THE INSTINCT OF.—What the impulse of genius is to the great, the instinct of vocation is to the mediocre: in every man there is a magnet—in that thing which the man can do best, there is a loadstone.

VOLATILITY.—Extreme volatile and sprightly tempers seem inconsistent with any great enjoyment. There is too much time wasted in the mere transition from one object to another. No room for those deep impressions, which are made alone by the duration of an idea, and are quite requisite to any strong sensation, either of pleasure or of pain. The bee to collect honey, or the spider to gather poison, must abide some time upon the weed or flower. They whose fluids are mere sal volatile, seem rather cheerful than happy men. The temper above described is oftener the lot of wits, than of persons of great abilities.—*Shenstone.*

VULGAR, THE.—To endeavor to work upon the vulgar with fine sense, is like attempting to hew blocks with a razor. —*Pope.*

VULGAR, THE.—Be true to your own highest convictions. Intimations from our own souls, of something more perfect than others teach, if faithfully followed, give us a consciousness of spiritual force and progress never experienced by the vulgar of high life or low life, who march as they are drilled, to the step of their tunes.—*Channing.*

W.

WANT.—Of all the enemies of idleness, want is the most formidable. Fame is soon found to be a sound, and love a dream. Avarice and ambition may be justly suspected of being privy confederacies with idleness; for when they have, for a while, protected their votaries, they often deliver them up, to end their lives under her dominion. Want always struggles against idleness; but want herself is often overcome, and every hour shows the careful observer those who had rather live in ease than in plenty.—*Johnson.*

WANT, WHO ARE IN.—I do not understand those to be

poor and in want, which are vagabonds and beggars, but those that labor to live, such as are old and cannot travel, such poor widows and fatherless children as are ordered to be relieved, and the poor tenants that travail to pay their rents and are driven to poverty by mischance, and not by riot or careless expenses; on such have thou compassion, and God will bless thee for it.—*Sir W. Raleigh—to his Son.*

WANTS, OUR.—We are ruined, not by what we really want, but by what we *think* we do; therefore, never go abroad in search of your wants; for if they be real wants, they will come home in search of you. He that buys what he does not want, will soon want what he cannot buy.—*Colton.*

WAR.—Of all the evils to public liberty, war is perhaps the most to be dreaded, because it comprises and develops the genius of every other. War is the parent of armies; from these proceed debt and taxes. And armies, and debts, and taxes, are the known instruments for bringing the many under the dominion of the few. In war, too, the discretionary power of the executive is extended; its influence in dealing out offices, honors, and emoluments, is multiplied; and all the means of seducing the minds, are added to those of subduing the force of the people! The same malignant aspect in republicanism, may be traced in the inequality of fortunes and opportunities of fraud, growing out of a state of war, and in the degeneracy of manners and morals engendered by both. *No nation could preserve its freedom in the midst of continual warfare.—Madison.*

WAR.—War suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated. Civil wars strike deepest of all into the manners of the people. They vitiate their politics; they corrupt their morals; they pervert even the natural taste and relish of

equity and justice. By teaching us to consider our fellow-creatures in an hostile light, the whole body of our nation becomes gradually less dear to us. The very names of affection and kindred, which were the bond of charity whilst we agreed, become new incentives to hatred and rage, when the communion of our country is dissolved! We may flatter ourselves that we may not fall into this misfortune. But we have no charter of exemption, that I know of, from the ordinary frailties of our nature.—*Burke.*

WATER.—Drinking water neither makes a man sick, nor in debt, nor his wife a widow.—*Spanish maxim.*

WATER-DRINKING, AND TEMPERANCE.—If, therefore, you wish for a clear mind, strong muscles, and quiet nerves, and long life and power prolonged into old age, permit me to say, although I am not giving a temperance lecture, avoid all drinks but water, and mild infusions of that fluid; shun tobacco and opium, and everything else that disturbs the normal state of the system; rely upon nutritious food and mild diluent drinks of which water is the basis, and you will need nothing beyond these things except rest, and due moral regulation of all your powers, to give you long, happy, and useful lives, and a serene evening at the close.—*Silliman.*

WAY, THE NARROW.—Many people labor to make the narrow way wider. They may dig a path into the broad way; but the way to life must remain a narrow way to the end.—*Cecil.*

WAYS AND ENDS.—The way of every man, is declarative of the end of that man.—*Cecil.*

WEAK, THE.—The weak may be joked out of anything but their weakness.—*Zimmerman.*

WEALTH.—He is a great simpleton who imagines that the

chief power of wealth is to *supply* wants. In ninety-nine cases out of a hundred, it *creates* more wants than it supplies.

WEALTH.—The consideration of the small addition often made by wealth to the happiness of the possessor, may check this desire, and prevent that insatiability which sometimes attends it.—*Essay on the Passions.*

WEALTH.—Seek not proud wealth; but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly.—*Lord Bacon.*

WEALTH.—Excessive wealth is neither glory nor happiness. The cold and sordid wretch who thinks only of himself; who draws his head within his shell, and never puts it out, but for the purpose of lucre and ostentation; who looks upon his fellow-creatures, not only without sympathy, but with arrogance and insolence, as if they were made to be his vassals, and he to be their lord; as if they were made for no other purpose than to pamper his avarice, or to contribute to his aggrandizement; such a man may be rich, but trust me, he can never be happy, nor virtuous, nor great. There is in a fortune, a golden mean, which is the appropriate region of virtue and intelligence. Be content with that; and if the horn of plenty overflow, let its droppings fall upon your fellow-men; let them fall like the droppings of honey in the wilderness, to cheer the faint and weary pilgrim.—*Wirt.*

WEALTH.—Our wealth is often a snare to ourselves, and always a temptation to others.—*Colton.*

WEALTH.—The million covet wealth, but how few dream of its perils! Few are aware of the extent to which it ministers to the baser passions of our nature; of the selfishness it engenders; the arrogance which it feeds; the self-security which it inspires; the damage which it does to all the nobler feelings and holier aspirations of the heart!—*Neale.*

WEALTH.—What real good does an addition to a fortune already sufficient, procure? Not any. Could the great man, by having his fortune increased, increase also his appetites, then precedence might be attended with real amusement. —*Goldsmith.*

WEALTH.—Guard wealth by entails and settlements as we will, the most affluent plenty may be stripped, and find all its worldly comforts like so many withered leaves dropping from us;—the crowns of princes may be shaken; and the greatest that ever awed the world, have looked back and moralized upon the turn of the wheel.—*Sterne.*

WEALTH.—He that will not permit his wealth to do any good to others while he is living, prevents it from doing any good to himself when he is dead; and by an egotism that is suicidal and has a double edge, cuts himself off from the truest pleasure here, and the highest happiness hereafter.—*Colton.*

WEALTH.—There is one reason seldom remarked, which makes riches less desirable. Too much wealth is very frequently the occasion of poverty. He whom the wantonness of abundance has once softened, easily sinks into neglect of his affairs; and he that thinks he can afford to be negligent, is not far from being poor. He will soon be involved in perplexities which his inexperience will render insurmountable; he will fly for help to those whose interest it is that he should be more distressed, and will be at last torn to pieces by the vultures that always hover over fortunes in decay.—*Johnson.*

WEALTH, DETERMINATION TO POSSESS IT.—They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.—*Paul.*

WEALTH FOR CHILDREN.—It is poor encouragement to toil through life to amass a fortune to ruin your children. In nine cases out of ten, a large fortune is the greatest curse which could be bequeathed to the young and inexperienced.

WEALTH, HEREDITARY.—Though hereditary wealth, and the rank which goes with it, are too much idolized by creeping sycophants, and the blind abject admirers of power, they are too rashly slighted in shallow speculations of the petulant, assuming, short-sighted coxcombs of philosophy. Some decent regulated pre-eminence, some preference (not exclusive appropriation) given to birth, is neither unnatural, nor unjust, nor impolitic.—*Burke.*

WEALTH IN THE HAND AND HEART.—It is much better to have your gold in the hand, than in the heart.—*Fuller.*

WEALTH, ITS VALUE.—Wealth is nothing in itself; it is not useful but when it departs from us; its value is found only in that which it can purchase; which if we suppose it put to its best use by those who possess it, seems not much to deserve the envy or desire of a wise man. It is certain that with regard to corporal enjoyment, money can neither open new avenues of pleasure, nor block up the passages of anguish. Disease and infirmity still continue to torture and enfeeble, perhaps exasperated by luxury, or promoted by softness. With respect to the mind, it has rarely been observed, that wealth contributes much to quicken the discernment or elevate the imagination, but may by hiring flattery, or laying diligence asleep, confirm error and harden stupidity.—*Johnson.*

WEALTH OF A STATE.—The wealth of a state consists not in great treasures, solid walls, fair palaces, weapons and armor; but its best and noblest wealth, and its truest safety, is, in having learned, wise, honorable, and well-educated citizens.

WEALTH, THE PASSION FOR.—The eloquent but often scorching Dr. South, tells us of those in his day who believed in no god but mammon, no devil but the absence of gold, no damnation but being poor, and no hell but an empty purse; and not a few of their descendants are living still.

WEALTH, THE WAY TO.—The way to wealth, is as plain as the way to market. It depends chiefly on two words, industry and frugality; that is, waste neither time nor money, but make the best use of both. Without industry and frugality, nothing will do; and with them, everything.—*Franklin.*

WEALTH, WORLDLY.—Worldly wealth, is the devil's bait; and those whose minds feed upon riches, recede, in general, from real happiness, in proportion as their stores increase; as the moon, when she is fullest of light, is farthest from the sun.—*Burton.*

WELL-DOING, ITS REWARD.—Work, every hour, paid or unpaid; see only that thou work, and thou canst not escape thy reward. Whether thy work be fine or coarse, planting corn, or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the senses, as well as to the thought. No matter how often defeated, you are born to victory. The reward of a thing well-done, is to have done it.—*R. W. Emerson.*

WELL-DOING, ITS REWARD.—Constant activity in endeavoring to make others happy, is one of the surest ways of making ourselves so.

WICKEDNESS.—Wickedness may well be compared to a bottomless pit, into which it is easier to keep one's self from falling, than, being fallen, to give one's self any stay from falling infinitely.—*Sir P. Sidney.*

WICKEDNESS.—They are the same beams that shine and

enlighten, and are apt to scorch too, and it is impossible for a man engaged in any wicked way, to have a clear understanding of it, and a quiet mind in it altogether.—*South.*

WICKEDNESS, GLORYING IN.—To those persons who have vomited out of their souls all remnants of goodness, there rests a certain pride in evil; and having else no shadow of glory left them, they glory to be constant in iniquity.—*Sir P. Sidney.*

WICKED, THE.—The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt: there is no peace, saith my God, to the wicked.—*Isaiah.*

WICKED, THE.—Bias, one of the seven wise men, being in a storm with wicked men, who cried mightily to God, "Hold your tongues," said he, "it were better he knew not you were here."

WICKED, THE, IN MISFORTUNE.—A wicked man reduced to hardships and misfortunes, is truly in a miserable case; he has lost all the enjoyments his heart was formerly set upon; and having no relish for those of another kind, is left altogether dead to any sense of pleasure, and must of course languish and sink under the weight of a joyless and wearisome being.—*Hibernicus's Letters.*

WIFE.—The good wife commandeth her husband, in any equal matter, by constantly obeying him.

WILL, THE.—We have more power than will; and it is only to exculpate ourselves that we often say things that are impracticable.—*Rochefoucault.*

WILL, WIT, AND JUDGMENT.—At twenty years of age the will reigns; at thirty, the wit; and at forty, the judgment. —*Gratian.*

WILLS.—There are two things in which men in other

things wise enough, do usually miscarry; in putting off the making of their wills and their repentance, till it be too late. —*Tillotson's Sermons.*

WINE.—A vine bears three grapes, the first of pleasure, the second of drunkenness, and the third of repentance.—*Anacharsis.*

WINE.—Look not upon the wine when it is red; when it giveth his color in the cup: at last it biteth like the serpent, and stingeth like the adder.—*Solomon.*

WINE AND STRONG DRINK.—Wine is a mocker; strong drink is raging; and whosoever is deceived thereby, is not wise.—*Solomon.*

WISDOM.—Wisdom is to the mind, what health is to the body.—*Rochefoucault.*

WISDOM.—In an active life is sown the seed of wisdom; but he who reflects not, never reaps; has no harvest from it, but carries the burden of age, without the wages of experience; nor knows himself old, but from his infirmities, the parish register, and the contempt of mankind. And what has age, if it has not esteem?—It has nothing.—*Young.*

WISDOM.—Our chief wisdom consists in knowing our follies and faults, that we may correct them.

WISDOM.—True wisdom is a thing very extraordinary. Happy are they that have it: and next to them, not those many that think they have it, but those few that are sensible of their own defects and imperfections, and know that they have it not.—*Tillotson.*

WISDOM.—It is as great a point of wisdom to hide ignorance, as to discover knowledge.

WISDOM.—Wisdom allows nothing to be good, that will

not be so forever; no man to be happy, but he that needs no other happiness than what he has within himself; no man to be great or powerful, that is not master of himself.—*Seneca.*

WISDOM.—No man is the wiser for his learning: it may administer matter to work in, or objects to work upon; but wit and wisdom are born with a man.—*Selden.*

WISDOM.—We ought not to judge of men's merits by their qualifications, but by the use they make of them.—*Charron.*

WISDOM.—Wisdom is a fox who, after long hunting, will at last cost you the pains to dig out: 'tis a cheese, which by how much the richer, has the thicker; the homelier, and the coarser coat; and whereof to a judicious palate, the maggots are best. 'Tis a sack posset, wherein the deeper you go, you'll find it the sweeter. Wisdom is a hen, whose cackling we must value and consider, because it is attended with an egg. But lastly, 'tis a nut, which unless you choose with judgment, may cost you a tooth, and pay you with nothing but a worm.—*Swift.*

WISDOM.—There is not a man in the world, but desires to be, or to be thought to be, a wise man; and yet if he considered how little he contributes himself thereunto, he might wonder to find himself in any tolerable degree of understanding.—*Clarendon.*

WISDOM AND FOLLY.—Wisdom prepares for the worst; but folly leaves the worst for the day when it comes.—*Cecil.*

WISDOM AND FOLLY.—A man's wisdom is his best friend; folly his worst enemy.—*Sir W. Temple.*

WISDOM OF NATURE.—The wisdom of nature is better than of books: prudence being a wise election of those things which never remain after one and the self-same manner.—*Sir W. Raleigh.*

WISDOM OF THE IGNORANT.—The wisdom of the ignorant, somewhat resembles the instinct of animals; it is diffused but in a very narrow sphere, but within the circle it acts with vigor, uniformity, and success.—*Goldsmith.*

WISDOM, PROVERBIAL.—The proverbial wisdom of the populace at gates, on roads, and in markets, instructs the attentive ear of him who studies man, more fully than a thousand rules ostentatiously arranged.—*Lavater.*

WISDOM, VIRTUE, AND INNOCENCE.—An author, no less eminent than judicious, makes the following distinction between the words innocence, wisdom, and virtue. Innocence consists in doing no harm, and occasioning no trouble to society. Wisdom consists in being attentive to one's true and solid interest; in distinguishing it from a seeming interest; in a right choice and a constant adherence to it. Virtue goes further; it loves the good of society, and frequently prefers it to its own advantages.—*Art of Thinking.*

WISDOM WITH WEAKNESS.—When a man is made up wholly of the dove, without the least grain of the serpent in his composition, he becomes ridiculous in many circumstances of life, and very often discredits his best actions.—*Addison.*

WISE, THE.—There are but two classes of the wise; the men who serve God because they have found him, and the men who seek him because they have found him not. All others may say, "Is there not a lie in my right hand?"—*Cecil.*

WISE, THE.—The wise man does three things: he abandons the world, before it abandons him; prepares his sepulchre, before entering it; and does all with the design of pleasing God, before entering into his presence.

WISE, THE.—The first consideration a wise man fixeth upon, is the great end of his creation; what it is, and wherein

it consists; the next is, of the most proper means to that end.—*Walker.*

WISE, THE, AND THE FOOLISH.—Notwithstanding man's essential perfection is but very little, his comparative perfection may be very considerable. If he looks upon himself in an abstracted light, he has not much to boast of; but if he considers himself with regard to others, he may find occasion of glorying, if not in his own virtues, at least in the absence of another's imperfections. This gives a different turn to the reflections of the wise man and the fool. The first endeavors to shine in himself, and the last to outshine others. The first is humbled by the sense of his own infirmities, the last is lifted up by the discovery of those which he observes in other men. The wise man considers what he wants, and the fool what he abounds in. The wise man is happy when he gains his own approbation, and the fool when he recommends himself to the applause of those about him.—*Addison.*

WISE, THE, AND THE FOOLISH.—The wise man has his foibles, as well as the fool. But the difference between them, is, that the foibles of the one are known to himself and concealed from the world; and the foibles of the other are known to the world and concealed from himself.—*Mason on Self-Knowledge.*

WISE, THE, FOR THIS WORLD AND THE NEXT.—It is usually seen, that the wiser men are about the things of this world, the less wise they are about the things of the next.—*Gibson.*

WISE, THE, THEIR ESTIMATE OF MEN.—A wise man looks upon men, as he does on horses: all their caparisons of title, wealth, and place, he considers but as harness.—*Cecil.*

WISE, THE, THE POWERFUL, &C.—Who is wise? he that

learns from every one. Who is powerful? he that governs his passions. Who is rich? he that is content.—*Miscellanies.*

WISHES.—Many things in the course of human life are grievous for want of rightly pondering this truth; that if we needed them not, we should hardly meet with them; and if we do need them, we ought not to wish an exemption from them.—*Dillwyn.*

WISHES AND ACTIONS.—What we wish to do we think we can do, but when we do not wish to do a thing it becomes impossible.

WISHES AND WILL.—*Wishes* run over in loquacious impotence; *will* presses on with laconic energy.—*Lavater.*

WIT.—Wit is not levelled so much at the muscles as at the heart; and the latter will sometimes smile when there is not a single wrinkle on the cheek.—*Lyttleton.*

WIT.—The less wit a man has, the less he knows he wants it.

WIT.—Let your wit rather serve you for a buckler to defend yourself, by a handsome reply, than the sword to wound others, though with never so facetious a reproach, remembering that a word cuts deeper than a sharper weapon, and the wound it makes is longer curing.—*Osborn.*

WIT.—Men are contented to be laughed at for their wit, but not for their folly.—*Swift.*

WIT.—Some men's wit is like a dark lantern, which serves their own turn, and guides them their own way; but is never known (according to the Scripture) either to shine forth before men, or to glorify their Father which is in heaven.—*Pope.*

WIT.—I cannot imagine why we should be at the expense to furnish wit for succeeding ages, when the former have made no sort of provision for ours.—*Swift.*

WIT AND COMMON SENSE.—Fine sense and exalted sense are not half so useful as common sense. There are forty men of wit for one man of sense; and he that will carry nothing about him but gold, will be every day at a loss for want of readier change.—*Pope.*

WIT AND CONFIDENCE.—Wit gives confidence less than confidence gives wit.—*Palmer's Aph.*

WIT AND JUDGMENT.—Wit is brushwood, judgment timber: the one gives the greatest flame, and the other yields the most durable heat; and both meeting make the best fire. —*Overlung.*

WIT AND JUDGMENT.—Less judgment than wit, is more sail than ballast. Yet it must be confessed, that wit gives an edge to sense, and recommends it extremely.—*Penn.*

WIT AND JUDGMENT.—Wit lies most in the assemblage of ideas, and putting those together with quickness and variety, wherein can be found any resemblance or congruity thereby to make up pleasant pictures and agreeable visions in the fancy; judgment, on the contrary, lies quite on the other side, in separating carefully, one from another, ideas wherein can be found the least difference, thereby to avoid being misled by similitude, and by affinity to take one thing for another.—*Locke.*

WIT AND JUDGMENT.—Where judgment has wit to express it, there is the best orator.—*Penn.*

WIT AND JUDGMENT.—The nature of wit is to have its operation prompt and sudden, and that of judgment to have it more deliberate and more slow: but he who remains totally

silent for want of leisure to prepare himself to speak well, and he also whom leisure does no ways benefit to better speaking, are equally unhappy.—*Montaigne.*

WIT AND KINDNESS.—Witty sayings are as easily lost as the pearls slipping off a broken string; but a word of kindness is seldom spoken in vain. It is a seed, which, even when dropped by chance, springs up into a flower.—*Sigourney.*

WIT AND PUNNING.—Punning is a conceit arising from the use of two words that agree in the sound, but differ in the sense. The only way therefore to try a piece of wit, is to translate it into a different language: if it bears the test, you may pronounce it true; but if it vanishes in the experiment, you may conclude it to have been a pun. In short, one may say of a pun, as the countryman described his nightingale, that it is *vox et præterea nihil*, a sound, and nothing but a sound.—*Addison.*

WIT AND WINE.—Spirit alone is too powerful for use. It will produce madness rather than merriment; and instead of quenching thirst, will inflame the blood. Thus wit, too copiously poured out, agitates the hearer with emotions rather violent than pleasing: every one shrinks from the force of its oppression; the company sits entranced and overpowered; all are astonished, but nobody is pleased.—*Johnson.*

WIT, MALICIOUS.—Wit loses its respect with the good, when seen in company with malice; and to smile at the jest which plants a thorn in another's breast, is to become a principal in the mischief.—*Sheridan.*

WIT, TRUE AND FALSE.—As true wit generally consists in the resemblance and congruity of ideas, false wit chiefly consists in the resemblance and congruity sometimes of single letters, as in anagrams, chronograms, lipograms, and acros-

tics: sometimes of words, as in puns and quibbles: and sometimes of whole sentences or poems, cast into the figures of eggs, axes, or altars. Nay, some carry the notion of wit so far, as to ascribe it even to external mimicry; and to look upon a man as an ingenious person, that can resemble the tone, posture, or face of another.—*Addison.*

WITS.—It is with wits as with razors, which are never so apt to cut those they are employed on, as when they have lost their edge.—*Swift.*

WITS.—Some wits, like oracles, deal in ambiguities; but not with equal success; for though ambiguities are the first excellence of an impostor, they are the last of a wit.—*Young.*

WOMAN.—Man is the image and glory of God, but the woman is the glory of the man.—*Paul.*

WOMAN.—Discretion and good-nature have been always looked upon as the distinguishing ornaments of female conversation. The woman whose price is above rubies, has no particular in the character given of her by the wise man, more endearing than that she openeth her mouth with wisdom, and in her tongue is the law of kindness.—*Freeholder.*

WOMAN.—A man cannot possess anything that is better than a good woman, nor anything that is worse than a bad one.—*Simonides.*

WOMAN.—The modest virgin, the prudent wife, or the careful matron, are much more serviceable in life, than petticoated philosophers, blustering heroines, or virago queens. She who makes her husband and her children happy, who reclaims the one from vice, and trains up the other to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from their quiver or their eyes.—*Goldsmith.*

WOMEN.—Women have more strength in their looks, than we have in our laws, and more power by their tears, than we have by our arguments.—*Saville.*

WOMEN.—Women govern us; let us try to render them more perfect. The more they are enlightened, so much the more we shall be. On the cultivation of the minds of women, depends the wisdom of man.—*Sheridan.*

WOMEN.—To the disgrace of men it is seen, that there are women both more wise to judge what evil is expected, and more constant to bear it when it is happened.—*Sir P. Sidney.*

WOMEN AND THEIR CHILDREN.—The future destiny of the child is always the work of the mother.—*Bonaparte.*

WOMEN AND THEIR HUSBANDS.—A virtuous woman is a crown to her husband; but she that maketh ashamed, is as rottenness in his bones.—*Solomon.*

WOMEN AND THEIR HUSBANDS.—St. Paul first adviseth women to submit themselves to their husbands, and then counselleth men to love their wives. And it was fitting that women should first have their lesson given them, because it is hardest to be learned, and therefore they need have the more time to con it.—*Fuller.*

WOMEN AND THEIR HUSBANDS.—Women never truly command, till they have given their promise to obey; and they are never in more danger of being made slaves, than when the men are at their feet.—*Farquhar.*

WOMEN, MASCULINE.—Women famed for their valor, their skill in politics, or their learning, leave the duties of their own sex, in order to invade the privileges of ours. I can no more pardon a fair one for endeavoring to wield the club of Her-

cules, than I could him for endeavoring to twirl her distaff. —*Goldsmith.*

WOMEN, THEIR INFLUENCE.—One reason why women are forbidden to preach the gospel, is, that they would persuade without argument, and reprove without giving offence.—*J. Newton.*

WOMEN, THEIR INFLUENCE.—There is nothing by which I have through life more profited than by the just observations, the good opinions, and sincere and gentle encouragement of amiable and sensible women.—*Sir S. Romilly.*

WORDS.—Words should be employed as the means, not as the end: language is the instrument, conviction is the work. —*Sir J. Reynolds.*

WORDS.—Words are but lackeys to sense, and will dance attendance without wages or compulsion: *Verba non invita sequentur.—Swift.*

WORDS.—When words are scarce, they are seldom spent in vain.—*Shakspeare.*

WORDS.—Such as thy words are, such will thy affections be esteemed; and such will thy deeds as thy affections, and such thy life as thy deeds.—*Socrates.*

WORDS.—Learn the value of a man's words and expressions, and you know him. Each man has a measure of his own for everything; this he offers you inadvertently in his words. He who has a superlative for everything, wants a measure for the great or small.—*Lavāter.*

WORDS, EXAGGERATED.—Some so speak in exaggerations and superlatives, that we need to make a large discount from their statements, before we can come at their real meaning.

WORDS, VOLATILE.—Volatility of words is carelessness in actions; words are the wings of actions.—*Lavater.*

WORK.—To do our work well, or to be careless in doing it, are as much different, as working hard is from being idle. —*Ischomachus.*

WORLD, THE.—This world is a dream within a dream; and as we grow older, each step is an awakening. The youth awakes, as he thinks, from childhood; the full-grown man despises the pursuits of youth as visionary; and the old man looks on manhood as a feverish dream. Death the last sleep? No! it is the last and final awakening!—*W. Scott's Life.*

WORLD, THE.—Trust not the world, for it never payeth that it promiseth.—*Augustine.*

WORLD, THE.—"The world," is a conventional phrase, which being interpreted, signifies all the rascality in it.—*Dickens.*

WORLD, THE, CONTEMPT OF.—There are many that despise half the world; but if there be any that despise the whole of it, it is because the other half despises them.—*Colton.*

WORLD, THE FASHIONABLE.—Cast an eye on the gay and fashionable world, and what see we for the most part, but a set of querulous, emaciated, fluttering, fantastical beings, worn out in the keen pursuit of pleasure—creatures that know, own, condemn, deplore, and yet pursue their own infelicity? The decayed monuments of error! The thin remains of what is called delight.—*Young.*

WORLD, THE, GRATITUDE AND HAPPINESS OF.—The gratitude of the world, is but the expectation of future favors; its happiness, a hard heart, and good digestion.—*Walpole.*

WORLD, THE INFLUENCE OF.—A clear stream reflects all

the objects on its shore, but is unsullied by them: so it should be with our hearts; they should show the effect of all earthly objects, but remain unstained by any.

WORLD, THE, NOTHINGNESS OF.—I have run the silly rounds of pleasure, and have done with them all. I have enjoyed all the pleasures of the world, I appraise them at their real worth, which is in truth very low; those who have only seen their outside always overrate them, but I have been behind the scenes, I have seen all the coarse pulleys and dirty ropes which move the gaudy machines, and I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality; but I look upon all that is passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose.—*Chesterfield.*

WORLD, THE, THINGS OF.—All worldly things are so much without us, and so subject to variety and uncertainty, that they do not *wake* when they come, nor *mend* us while they stay, nor *undo* us when they are taken away.

WORLDS, THE THREE.—Hell is God's justice; heaven is his love; earth, his long-suffering.

WORLD, THE, VOTARY OF.—The life of the mere votary of the world, is, of all others, the most uncomfortable; for that which *is* his god, doth not always favor him, and that which *should* be, never.

WORLD, THE, WAY OF.—The way of the world, is, to make laws, but follow customs.—*Montaigne.*

WORLD, THE, WEANED FROM.—When the corn is forsaking

the ground, it is ready for the sickle; and when the fruit is ripe, it easily falls from the tree. And so when the Christian's heart is truly weaned from the world he is prepared for heath, so that to die will be easy to him. A soul disengaged from the world is a heavenly one; and then are we ready for heaven when our heart is there before us.—*Newton.*

WORLD, THIS, AND THE NEXT.—He that will often place this world and the next before him, and look steadfastly at both, will find the latter constantly growing greater, and the former less to his view.

WORLDLINESS, SPIRIT OF.—Supposing men were to live forever in this world, I can't reflect how 'tis possible for them to do more towards their establishment here than they do now.—*La Bruyere.*

WORLDLINESS, SPIRIT OF.—If a man's conduct shows that he thinks more of treasure on earth than of treasure in heaven; and if, when he has got the world, or some part of it, he hugs it close, and appears exceedingly reluctant to let even a little of it go for pious and charitable uses, though God promises him a thousand-fold more in heaven for it, he gives not the least evidence of his being weaned from the world, or that he prefers heavenly things to the things of this world. Judging by his practice, there is sad reason to believe that his profession is in vain.—*Pres. Edwards.*

WORSHIP.—I shall here only take notice of that habitual worship and veneration which we ought to pay to this Almighty Being. We should often refresh our minds with the thought of him, and annihilate ourselves before him, in the contemplation of our own worthlessness, and of his transcendent excellency and perfection. This would imprint in our minds such a constant and uninterrupted awe and veneration as is

in reality a kind of incessant prayer, and a reasonable humiliation of the soul, before him who made it.—*Addison.*

WORSHIP, FAMILY.—A house without family worship, has neither foundation nor covering.—*Mason.*

WRATH.—He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city.—*Solomon.*

WRATH.—The continuance and frequent fits of anger produce an evil habit in the soul, called wrathfulness, or a propensity to be angry; which ofttimes ends in choler, bitterness, and morosity: when the mind becomes ulcerated, peevish, and querulous, and like a thin, weak plate of iron, receives impression, and is wounded by the least occurrence.—*Plutarch.*

WRATH.—He that is slow to wrath, is of great understanding; but he that is of hasty spirit, exalteth folly.—*Solomon.*

WRATH, A FOOL'S.—A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.—*Solomon.*

WRITERS.—That writer does the most who gives his reader the *most* knowledge, and takes from him the *least* time.

WRITERS, HOW ESTIMATED.—If an author write better than his cotemporaries, they will call him a plagiarist; if as well, a pretender; but if worse, he may stand some chance of commendation as a genius of some promise, from whom much may be expected by a due attention to their good counsel and advice. When a dull author has arrived at this point, the best thing he can do for his fame, is to die before he can follow it; and in this case his brother dullards will club their efforts to confer upon him one year of immortality, a boon which few of them could realize for themselves. —*Colton.*

WRITING.—In writing as well as speaking, one great secret of effective eloquence, is, to say what is proper, and stop when you have done.

WRITING.—Among all the productions and inventions of human wit, none is more admirable and useful than *writing*, by means whereof a man may copy out his very thoughts, utter his mind without opening his mouth, and signify his pleasure at a thousand miles' distance; and this by the help of twenty-four letters, by various joining and infinite combinations of which all words that are attainable and imaginable may be framed; and the several ways of joining, altering and transposing these letters, do amount to 52,636,738,497,664,000 ways, so that all things that are in heaven and earth may be expressed by the help of this wonderful alphabet, which may be comprised in the compass of a farthing.—*Palmer's Aphorisms.*

WRITING.—An experiment very frequent among modern authors, is to write upon nothing: when the subject is utterly exhausted, to let the pen still move on; by some called the ghost of wit, delighting to walk after the death of its body. And to say the truth, there seems to be no part of knowledge in fewer hands, than that of discerning when to have done.—*Swift.*

WRITING, BREVITY IN.—Brevity is in writing, what charity is to all the other virtues. Righteousness is worth nothing without the one, nor authorship without the other. —*Sidney Smith.*

WRONG, ACKNOWLEDGMENT OF.—A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday.—*Pope.*

Y.

YOUNG MEN.—Tell me what are the prevailing sentiments that occupy the minds of your young men, and I will tell you what is to be the character of the next generation.—*Burke.*

YOUNG MEN OF A COMMUNITY.—The strength and safety of a community, consists in the virtue and intelligence of its youth, especially of its young men.—*J. Hawes.*

YOUNG MEN, THEIR CONCEIT.—Young men are as apt to think themselves wise enough, as drunken men are to think themselves sober enough. They look upon spirit to be a much better thing than experience; which they call coldness. They are but half mistaken; for though spirit without experience is dangerous, experience without spirit is languid and ineffective.—*Chesterfield.*

YOUNG TRAVELLERS.—Usually speaking, the worst bred person in company is a young traveller just returned from abroad.—*Swift.*

YOUTH.—Youth is the season of hope, enterprise, and energy, to a nation as well as an individual.—*Williams.*

YOUTH.—The greatest part of mankind employ their first years to make their last miserable.—*Bruyere.*

YOUTH.—Sad, indeed, is the spectacle of the youth idling away the spring-time of his existence, and not only "losing the sweet benefit of time," but wasting, in the formation of evil habits, those hours in which he might "clothe himself with angel-like perfection."

YOUTH.—Bestow thy youth so that thou mayst have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Whilst thou art young

thou wilt think it will never have an end: but behold, the longest day hath his evening, and that thou shalt enjoy it but once, that it never turns again; use it therefore as the spring-time, which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.—*Sir W. Raleigh—to his Son.*

YOUTH AND OLD AGE.—Youth changes its inclinations, through heat of blood; old age perseveres in its, through the power of habit.—*Rochefoucault.*

YOUTH, EXCESSES OF.—The excesses of our youth are drafts upon our old age, payable with interest, about thirty years after date.—*Colton.*

YOUTH, ITS HEEDLESSNESS.—Youthful rashness, skips like a hare over the meshes of good counsel.—*Shakspeare.*

YOUTH, REVIEW OF.—The retrospect of youth, is too often like visiting the grave of a friend whom we had injured, and are precluded by his death from the possibility of making reparation.—*Landon.*

YOUTH, SELFISHNESS IN.—He who cares only for himself in youth, will be a very niggard in manhood, and a wretched miser in old age.—*J. Hawes.*

YOUTH, UNPRINCIPLED.—If a young man is loose in his principles and habits; if he lives without plan and without object, spending his time in idleness and pleasure, there is more hope of a fool than of him.—*J. Hawes.*

Z.

ZEAL.—A zealous soul without meekness, is like a ship in a storm, in danger of wrecks. A meek soul without zeal, is like a ship in a calm, that moves not so fast as it ought.—*Mason.*

ZEAL, PUBLIC.—Zeal for the public good is the characteristic of a man of honor, and a gentleman, and must take place of pleasures, profits, and all other private gratifications. Whoever wants this motive, is an open enemy, or an inglorious neuter to mankind, in proportion to the misapplied advantages with which nature and fortune have blessed him.—*Guardian.*

POETICAL LACONICS.

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A

ADVERSITY.

SWEET are the uses of adversity;
Which like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

Adversity, sage useful guest,
Severe instructor, but the best,
It is from thee alone we know
Justly to value things below. *Somerville.*

Though losses and crosses be lessons right severe,
There's wit there ye'll get there, ye'll find no other where.
Burns.

Who hath not known ill fortune, never knew
Himself, or his own virtue. *Mallet.*

In this wild world, the fondest and the best
Are the most tried, most troubled and distrest.
Crabbe.

ADVICE.

Direct not him whose way himself will choose;
'Tis breath thou lackest, and that breath thou'lt lose.
Shakspeare.

Give every man thine ear, but few thy voice;—
Take each man's censure, but reserve thy judgment,
Shakspeare.

Wait for the season when to cast good counsels
Upon subsiding passion. *Shakspeare.*

Those who school others, oft should
School themselves. *Shakspeare.*

AFFECTION.

Love, to please others, does what it could not,
To please itself. *Shakspeare.*

There is in life no blessing like affection;
It soothes, it hallows, elevates, subdues,
And bringeth down to earth its native heaven:—
Life has nought else that may supply its place.
L. E. Landon.

AFFLICTION.

Heaven tries our virtue by affliction;
As oft the cloud that wraps the present hour,
Serves but to lighten all our future days. *Brown.*

Affliction is the wholesome soil of virtue;
Where patience, honor, sweet humanity,
Calm fortitude, take root and strongly flourish.
Mallet.

Affliction is the good man's shining scene;
Prosperity conceals his brightest ray;
As night to stars, woe lustre gives to man. *Young.*

The good are better made by ill,
As odors crushed are sweeter still. *Rogers.*

Perfumes, the more they're chafed, the more they render
Their pleasant scents; and so affliction
Expresseth virtue fully, whether true
Or else adulterate. *John Webster.*

All evils natural, are moral goods;
All discipline, indulgence, on the whole. *Young.*

Never on earth calamity so great,
As not to leave to us, if rightly weighed,
What would console 'mid what we sorrow for.
Shakspeare.

When sorrows come, they come not single spies,
But in battalions. *Shakspeare.*

AGE.

———What is age
But the holy place of life, chapel of ease
For all men's wearied miseries? and to rob
That of her ornament, it is accurst
As from a priest to steal a holy vestment,
Ay, and convert it to a sinful covering. *Massinger.*

Age should fly concourse, cover in retreat
Defects of judgment, and the will subdue;
Walk thoughtful on the silent, solemn shore
Of that vast ocean it must sail so soon. *Young.*

Ye who are old,
Remember youth with thought of like affection.
Shakspeare.

Age sits with decent grace upon his visage,
And worthily becomes his silver locks,
Who wears the marks of many years well spent,
Of virtue, truth well tried, and wise experience.
Rowe.

Cautious age suspects the flattering form,
And only credits what experience tells. *Johnson.*

These are the effects of doting age;
Vain doubts, and idle cares, and over caution.
Dryden.

Thirst of power and of riches now bear sway,
The passion and infirmity of age. *Froude.*

AMBITION.

Ambition is the germ
From which all growth of nobleness proceeds.
English.

What is ambition but desire of greatness?
And what is greatness but extent of power?—
But lust of power 's a dropsy of the mind,
Whose thirst increases while we drink to quench it,
Till swoln and stretched by the repeated draught,
We burst and perish. *Higgon.*

Too often those who entertain ambition,
Expel remorse and nature. *Shakspeare.*

I charge thee, fling away ambition;
By that sin fell angels: how can man, then,
The image of his Maker, hope to win by 't?
Shakspeare.

Vaulting ambition oft o'erleaps itself. *Shakspeare.*

Why was my choice ambition? the worst ground
A wretch can build on: 'tis, indeed, at distance
A goodly prospect, tempting to the view;
The height delights us, and the mountain top
Looks beautiful because 'tis nigh to heav'n;
But we ne'er think how sandy 's the foundation,
What storms will batter, and what tempests shake us.
Otway.

Who soars too near the sun, with golden wings,
Melts them; to his own fortune ruin brings.
Shakspeare.

Ambition hath one heel nailed in hell,
Though she stretch her fingers to touch the heavens.
Lilly.

Great souls,
By nature half divine, soar to the stars,
And hold a near acquaintance with the gods. *Rowe.*

ANCESTRY.

It is, indeed, a blessing, when the virtues
Of noble races are hereditary. *Nabb.*

How poor are all hereditary honors,
Those poor possessions from another's deeds,
Unless our own just virtues form our title,
And give a sanction to our fond assumption. *Shirley.*

Highest of earthly honors, from the great
And good to be descended! They alone
Against a noble ancestry cry out,
Who have none of their own. *Jonson.*

They that on glorious ancestors enlarge,
Produce their debt, instead of their discharge.
Young.

ANGER.

Anger and madness differ but in this:
This is short madness; that, long anger is. *Aleyn.*

There is not in nature,
A thing that makes man so deformed, so beastly,
As doth intemperate anger. *John Webster.*

Rage is the shortest passion of our souls.
Like narrow brooks, that rise with sudden show'rs,
It swells in haste, and falls again as soon.
Still as it ebbs the softer thoughts flow in,
And the deceiver love supplies its place. *Rowe.*

APPEARANCES.

Appearances deceive;
And this one maxim is a standing rule,—
Men are not what they seem. *Havard.*

How little do they see what is, who frame
Their hasty judgments upon that which *seems.*
Southey.

Angel forms may often hide,
Spirits to the fiends allied. *Dawes.*

APPLAUSE.

Oh, popular applause! what heart of man
Is proof against thy sweet, seducing charms!
Cowper.

Applause
Waits on success; the fickle multitude,
Like the light straw that floats along the stream,
Glide with the current still, and follow fortune.
Franklin.

O, breath of public praise,
Short-lived and vain! oft gained without desert,
As often lost, unmerited! *Havard.*

The noisy praise
Of giddy crowds as changeable as winds;
Still vehement, and still without a cause:
Servants to chance, and blowing in the tide
Of swoln success; but veering with the ebb,
It leaves the channel dry. *Dryden.*

ARGUMENT.

Be calm in arguing; for fierceness makes
Error a fault, and truth discourtesy.
Calmness is great advantage; he that lets
Another chafe, may warm him at his fire,
Mark all his wanderings, and enjoy his frets,
As cunning fencers suffer heat to tire. *Herbert.*

Arguments, like children, should be like
The subject that begets them. *Decker.*

ARTIFICE.

Tis great, 'tis manly to disdain disguise;
It shows our spirit, or it proves our strength. *Young.*

Shallow artifice begets suspicion,
And, like a cobweb veil, but thinly shades
The face of thy design; only disguising
What should have ne'er been seen. *Congreve.*

AUTHORS.

He that writes,
Or makes a feast, more certainly invites
His judges than his friends; there's not a guest,
But will find something wanting or ill-drest.
R. Howard.

AVARICE.

O cursed love of gold; when for thy sake
The fool throws up his interest in both worlds,
First starved in this, then damn'd in that to come.
Blair.

The lust of gold, unfeeling and remorseless,
The last corruption of degenerate man. *Johnson.*

B.

BABBLING.

Talkers are no good doers. *Shakspeare.*

BEAUTY.

Beauty is but a vain and doubtful good,
A shining gloss that fadeth suddenly,
A flower that dies when it begins to bud,
A little glass that's broken presently:
A doubtful good, a gloss, a glass, a flower,
Lost, faded, broken, dead within an hour. *Shakspeare.*

Beauty,
That transitory flower: even while it lasts
Falls on the roving sense when held too near,
Or dwelling there too long. *Jeffrey.*

Beauty was lent to nature, as the type
Of heaven's unspeakable and holy joy,
Where all pefection makes the sum of bliss.
S. J. Hale.

'Tis not a lip or eye we beauty call,
But the full force, and joint effect of all. *Pope.*

Beauty—the fading rainbow's pride. *Halleck.*

BEGGARS.

He makes a beggar first, that first relieves him;
Not usurers make more beggars where they live,
Than charitable men who heedless give. *Heywood.*

BENEFITS.

He that neglects a blessing, though he want
A present knowledge how to use,
Neglects himself. *Beaumont and Fletcher.*

BETTING.

I've heard old, cunning stagers,
Say, fools for arguments use wagers. *Butler.*

BOASTING.

We rise in glory as we sink in pride;
Where boasting ends, there dignity begins. *Young.*

BOOKS.

Books are men of higher stature,
The only men that speak aloud for future times to hear.
Barrett.

Books should to one of these four ends conduce,
For wisdom, piety, delight, or use. *Denham.*

The past but lives in words: a thousand ages
Were blank if books had not evoked their ghosts,
And kept the pale, unbodied shades to warn us
From fleshless lips. *Bulwer.*

C.

CALUMNY.

Who stabs my name, would stab my person too,
Did not the hangman's axe lie in the way. *Crown.*

Who steals my purse, steals trash;
But he who filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed. *Shakspeare.*

CARE.

They lose the world, who buy it with much care.
Shakspeare.

CAUTION.

None pities him that's in the snare,
And warned before, would not beware. *Herrick.*

CHANGES.

All that in this world is great or gay,
Doth, as a vapor, vanish and decay. *Spenser.*

Weep not that the world changes;—did it keep
A stable, changeless course, 'twere cause to weep.
Bryant.

CHARITY.

In faith and hope the world will disagree,
But all mankind's concerned in charity. *Pope.*

The truly generous is truly wise,
And he who loves not others, lives unblest. *Home.*

Great minds, like heaven, are pleased in doing good,
Though the ungrateful subjects of their favors
Are barren in return. *Rowe.*

Nothing truly can be termed my own,
But what I make my own by using well.—
Those deeds of charity which we have done,
Shall stay forever with us; and that wealth
Which we have so bestowed, we only keep;
The other is not ours. *Middleton.*

Would'st thou from sorrow find a sweet relief,
Or is thy heart oppressed with woes untold?
Balm would'st thou gather for corroding grief?
Pour blessings round thee, like a shower of gold.
Wilcox.

CHEERFULNESS.

Cheerful looks make every dish a feast,
And 'tis that crowns a welcome. *Massinger.*

A merry heart goes all the day,
A sad, tires in a mile. *Shakspeare.*

Joy to the heart, like the breeze o'er the flower,
Ripples it into fresh fairness each hour. *Osgood.*

A little nonsense, now and then,
Is relished by the wisest men. *Holmes.*

CHURCH.

What is a church? Let truth and reason speak;
They should reply, "The faithful, pure, and meek,
From Christian folds, the one selected race,
Of all professions, and of every place. *Crabbe.*

CONSCIENCE.

Oh conscience! conscience, man's most faithful friend,
Him canst thou comfort, ease, relieve, defend;
But if he will thy friendly checks forego,
Thou art, oh, woe for me! his deadliest foe. *Crabbe.*

A still and quiet conscience is a peace
Above all earthly dignities. *Shakspeare.*

And I will place within them as a guide,
My umpire conscience, whom if they will hear,
Light after light well used they shall attain,
And to the end persisting, safe arrive. *Milton.*

Still there whispers the small voice within,
Heard through gain's silence, and o'er glory's din;
Whatever creed be taught, or land be trod,
Man's conscience is the oracle of God. *Byron.*

There is a jewel which no Indian mines can buy,
No chemic art can counterfeit;
It makes men rich in greatest poverty,
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain;
Seldom it comes, to few from heaven sent,
That much in little—all in naught—*Content.*
Wilbye's Madrigals, 1598.

CONTENTMENT.

Contentment gives a crown,
Where fortune hath denied it. *Ford.*

What though we quit all glittering pomp and greatness,
We may enjoy content; in that alone
Is greatness, power, wealth, honor, all summed up.
Powell.

How man's desire
Pursues contentment! 'Tis the soul of action,
And the propounded reason of our life. *Nabb.*

CONVERSATION.

It is a task indeed to learn to hear,
In that the skill of conversation lies;
That shows or makes you both polite and wise. *Young.*

COWARDICE.

Cowards die many times before their death;
The valiant never taste of death but once. *Shakspeare.*

CURIOSITY.

The over curious, are not over wise. *Massinger.*

How many a noble art, now widely known,
Owes its young impulse to this power alone. *Sprague.*

Eve,
With all the fruits of Eden blest,
Save only one, rather than leave
That one unknown, lost all the rest. *Moore.*

CURSES.

Curses, are like arrows shot upright,
That oftentimes on our own heads do light.
Valiant Welshman.

CUSTOM.

We make laws,
But follow customs. *Montague.*

Custom does often reason overrule,
And only serves for reason to the fool. *Rochester.*

Custom forms us all;
Our thoughts, our morals, our most fixed belief,
Are consequences of our place of birth. *Hill.*

D.

DEATH.

Be still prepared for death: and death or life
Shall thereby be the sweeter. *Shakspeare.*

Death is the crown of life:
Were death denied, poor man would live in vain;
Were death denied, to live would not be life;
Were death denied, even fools would wish to die.—
Death wounds to cure; we fall, to rise and reign;
The king of terrors is the prince of peace. *Young.*

Death 's but a path that must be trod,
If man would ever pass to God. *Parnell.*

How shocking must thy summons be, O death,
To him that is at ease in his possessions!
Who, counting on long years of pleasure here,
Is quite unfurnished for the world to come. *Blair.*

The bad man's death is horror; but the just
Does but ascend to glory from the dust. *Habbington.*

Ah! what a sign it is of evil life,
When death's approach is seen so terrible!
Shakspeare.

On death and judgment, heaven and hell,
Who oft doth think, must needs die well.
Sir W. Raleigh.

DECEIT.

Ah, that deceit should steal such gentle shapes,
And with a virtuous vizor hide deep vice!
Shakspeare.

Oh, what authority and show of truth,
Can cunning sin cover itself withal. *Shakspeare.*

DELAY.

Of all our losses, those delay doth cause
Are most and heaviest. By it we oft lose
The richest treasures—knowledge, wealth, and power,
And oft, alas! the never-dying soul!—
Like Felix, we *intend* to hear the call
Of God and duty at some future time;
At some "convenient season," which to us
May never come!—And thus we madly waste
Probation, forfeit heaven, and heedless sink
To endless death. *Edwards.*

Be wise to-day, 'tis madness to defer;
Next day the fatal precedent will plead;
Thus on till wisdom is pushed out of life. *Young.*

Shun delays, they breed remorse;
Take thy time, while time is lent thee;
Creeping snails have weakest force;
Fly their fault, lest thou repent thee;
Good is best when soonest wrought,
Lingering labors come to nought.—
Hoist up sail while gale doth last,
Tide and wind wait no man's pleasure;
Seek not time, when time is past,
Sober speed is wisdom's leisure;
After-wit is dearly bought;
Let thy fore-wit guide thy thought. *Robert Southwell.*

Procrastination is the thief of time:
Year after year it steals till all are fled
And to the mercies of a moment, leaves
The vast concerns of an eternal scene. *Young.*

DESIGNS.

Honest designs
Justly resemble our devotions,
Which we must pay, and wait for the reward.

Howard.

DETRACTION.

To be traduced by ignorant tongues,
Is the rough brake that virtue must go through.

Shakspeare.

DIGNITY.

True dignity is never gained by place,
And never lost when honors are withdrawn.

Massinger.

DISAPPOINTMENT.

The best enjoyment is half disappointment
To what we mean, or would have in this world.

Bailey.

DISCONTENT.

Sour discontent that quarrels with our fate,
May give fresh smart, but not the old abate;
The uneasy passion's disingenuous wit,
The ill reveals, but hides the benefit.

Sir R. Blackmore.

DOUBT.

A mind in doubt,
Is as the tide swelled to its utmost height,
That makes a still-stand, running neither way.

Shakspeare.

Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt. *Shakspeare.*

Beware of doubt—faith is the subtle chain
That binds us to the infinite. *E. O. Smith.*

DRESS.

Costly thy habit as thy purse can buy,
But not expressed in fancy; rich, not gaudy;
For the apparel oft proclaims the man. *Shakspeare.*

DRUNKENNESS.

Oh, that men should put an enemy in
Their mouths, to steal away their brains! that we
Should with joy, pleasance, and applause,
Transform ourselves to beasts! *Shakspeare.*

E.

EDUCATION.

'Tis education forms the tender mind;
Just as the twig is bent, the tree 's inclined. *Pope.*

EGOTISM.

'Tis with our judgments, as our watches; none
Are just alike, yet each believes his own. *Pope.*

To observations which ourselves we make,
We grow more partial for the observer's sake. *Pope.*

ELOQUENCE.

Power above powers! O, heavenly eloquence!
That with the strong rein of commanding words,
Dost manage, guide, and master the high eminence
Of men's affections! *Daniel.*

ENERGY.

The wise and active conquer difficulties,
By daring to attempt them; sloth and folly
Shiver and shrink at sights of toil and hazard,
And make the impossibility they fear. *Rowe.*

ENMITY.

Scorn no man's love, though of a mean degree;
Much less make any one thine enemy. *Herbert.*

ENTHUSIASM.

No wild enthusiast ever yet could rest,
Till half mankind were, like himself, possessed.
Cowper.

ENVY.

Base envy withers at another's joy,
And hates the excellence it cannot reach. *Thomson.*

Base rivals, who true wit and merit hate,
Caballing still against it with the great,
Maliciously aspire to gain renown,
By standing up, and pulling others down. *Dryden.*

Envy is but the smoke of low estate,
Ascending still against the fortunate. *Brooke.*

Fools may our scorn, not envy raise,
For envy is a kind of praise. *Gay.*

Envy will merit, as its shade, pursue,
But, like a shadow, proves the substance true. *Pope.*

ERROR.

Errors like straws upon the surface flow;
He who would search for pearls, must dive below.
Addison.

For he that once has missed the one right way,
The further he doth go, the further he doth stray.
Spenser.

More proselytes and converts use to accrue
To false persuasions than the right and true;
For error and mistakes are infinite,
While truth has but one way which is the right.
Butler.

ESTEEM.

For all true love is founded on esteem. *Buckingham.*

EXAMPLE.

Our lives,
By acts exemplary, not only win
Ourselves good names, but do to others give
Matter for virtuous deeds, by which we live.
Chapman.

A fault doth never with remorse,
Our minds so deeply move,
As when another's guiltless life
Our error doth reprove. *Brandon.*

EXCELLENCE.

Worth makes the man; the want of it the fellow.
Pope.

Virtue and genuine graces, in themselves
Speak what no words can utter. *Shakspeare.*

EXERCISE.

Nobody 's healthful without exercise. *Aleyn.*

EXPERIENCE.

Experience,
If wisdom's friend, her best; if not, her foe. *Young.*

Experience, joined to common sense,
To mortals is a providence. *Green.*

Experience, wounded, is the school
Where men learn piercing wisdom. *Brooke.*

To wilful men,
The injuries that they themselves procure,
Must be their schoolmasters. *Shakspeare.*

EXTREMES.

A sober moderation is secure,
No violent extremes endure. *Aleyn.*

EYES.

And eyes disclosed, what eyes alone could tell.
Dwight.

F.

FAITH.

Faith lights us through the dark to Deity;
Faith builds a bridge across the gulf of death,
To break the shock that nature cannot shun,
And lands thought smoothly on the further shore.
Young.

If forced from faith, forever miserable:
For what is misery but want of God?
And God is lost if faith be overthrown.
Soliman and Persida.

FALSEHOOD.

Let falsehood be a stranger to thy lips.
Shame on the policy that first began
To tamper with the heart, to hide its thoughts!
And doubly shame on that inglorious tongue,
That sold its honesty, and told a lie! *Havard.*

FAME.

What is fame, and what is glory?
A dream! a lying jester's story,
To tickle fools withal, or be
A theme for second infancy.
A word of praise, perchance of blame,
The wreck of a time-bandied name,
This, this is glory—this is fame. *Motherwell.*

What so foolish as the chase of fame?
How vain the prize! how impotent our aim!
For what are men who grasp at praise sublime,
But bubbles on the rapid stream of time,
That rise and fall, that swell, and are no more,
Born, and forgot, ten thousand in an hour. *Young.*

With fame, in just proportion, envy grows,
The man that makes a character, makes foes. *Young.*

Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us,
Footprints on the sands of time. *Longfellow.*

FATHER.

To you, your father should be as a god. *Shakspeare.*

A father's heart,
Is tender, though the *man* be made of stone.

FASHION.

Fashion—a word which knaves and fools may use,
Their knavery and folly to excuse.
To copy beauties, forfeits all pretence
To fame: to copy faults, is want of sense. *Churchill.*

Nothing exceeds in ridicule, no doubt,
A fool *in* fashion, but a fool that's *out;*
His passion for absurdity 's so strong,
He cannot bear a rival in the wrong.
Though wrong the mode, comply: more sense is shown,
In wearing others' follies than your own. *Young.*

FEAR.

Fear on guilt attends, and deeds of darkness;
The virtuous breast ne'er knows it. *Havard.*

FLATTERY.

Of all wild beasts, preserve me from a tyrant;
And of all tame, a flatterer. *Johnson.*

FOLLY.

'Tis not in folly not to scorn a fool;
And scarce in human wisdom to do more. *Young.*

FORGIVENESS.

Who from crimes would pardoned be,
In mercy should set others free. *Shakspeare.*

'Tis easier for the generous to forgive,
Than for offence to ask it. *Thomson.*

The narrow soul
Knows not the god-like glory of forgiving. *Rowe.*

Man may dismiss compassion from his heart,
But God will never. *Cowper.*

FORTITUDE.

Fortitude is not the appetite
Of formidable things, nor inconsult
Rashness; but virtue fighting for a truth. *Nabb.*

True fortitude is seen in great exploits
That justice warrants, and that wisdom guides;
All else is towering frenzy and distraction. *Addison.*

Fortitude as the mountain cedar shows,
That keeps his leaves in spite of any storm.
Shakspeare.

FRIENDS.

The friends thou hast, and their devotion tried,
Grapple them to thy soul with hooks of steel.
Shakspeare.

A friend should bear his friends' infirmities.
Shakspeare.

First on thy friend deliberate with thyself;
Pause, ponder, sift; not eager in the choice,
Nor jealous of the chosen; fixing, fix;—
Judge before friendship, then confide till death.
Young.

Heaven gives us friends, to bless the present scene;
Resumes them, to prepare us for the next. *Young.*

FRIENDSHIP.

Friendship is no plant of hasty growth;
Though planted in esteem's deep fixed soil,
The gradual culture of kind intercourse
Must bring it to perfection. *Joanna Baillie.*

Friendship's the privilege
Of private men; for wretched greatness knows
No blessing so substantial. *Tate.*

Who knows the joys of friendship?
The trust, security, and mutual tenderness,
The double joys, where each is glad for both?
Friendship, our only wealth, our last retreat and strength,
Secure against ill-fortune and the world. *Rowe.*

I have too deeply read mankind
To be amused with friendship; 'tis a name
Invented merely to betray credulity:
'Tis intercourse of interest—not of souls. *Havard.*

The friendships of the world are oft
Confederacies in vice, or leagues in pleasure. *Addison.*

That friendship's raised on sand,
Which every sudden gust of discontent,
Or flowing of our passions, can change
As if it ne'er had been. *Massinger.*

FUTURITY.

Eternity! thou pleasing, dreadful thought!
Through what variety of untried being,
Through what new scenes and changes must we pass?
The wide, the unbounded prospect lies before me;
But shadows, clouds, and darkness rest upon it.
Addison.

G.

GENIUS.

Time, place, and action, may with pains be wrought,
But genius must be born, and never can be taught.
Dryden.

The lamp of genius, though by nature lit,
If not protected, pruned, and fed with care,
Soon dies, or runs to waste with fitful glare. *Wilcox.*

GENTILITY.

Nor stand so much on your gentility,
Which is an airy, and mere borrow'd thing,
From dead men's dust and bones: and none of yours,
Except you make, or hold it. *Ben Jonson.*

GENTLENESS.

Gentleness will force,
More than force moves the mind to gentleness.
Shakspeare.

GOD.

Maker, Preserver! my Redeemer! God!
Whom have I in the heavens but thee alone?
On earth, but thee, whom should I praise, whom love?
For thou hast brought me hitherto, upheld
By thy omnipotence; and from thy grace,
Unbought, unmerited, though not unsought—
The wells of thy salvation, hast refreshed
My spirit, watering it at morn and eve. *Pollok.*

Yes—thou art ever present, Power Divine!
Not circumscribed by time, nor fixed by space,
Confined to altars, nor to temples bound.—
In wealth, in want, in freedom or in chains,
In dungeons, or on thrones, the faithful find thee.
H. More.

God, veiled in majesty, alone
Gives light to all; bids the great system move,
And changing seasons in their turns advance,
Unmoved, unchanged himself. *Somerville.*

GOODNESS.

The soul is strong
That trusts in goooodness. *Massinger*

GRATITUDE.

He that has Nature in him must be grateful;
'Tis the Creator's primary great law,
That links the chain of beings to each other. *Madden.*

A grateful mind
By owing owes not, but still pays; at once
Indebted and discharged. *Milton.*

GRATITUDE TO GOD.

Let never day nor night unhallowed pass,
But still remember what the Lord hath done.
Shakspeare.

When gratitude o'erflows the swelling heart,
And breathes in free and uncorrupted praise,
For benefits received, propitious heaven
Takes such acknowledgment as fragrant incense,
And doubles all its blessings. *Lillo.*

Or any ill escaped, or good attained,
Let us remember still Heaven chalked the way
That brought us thither. *Shakspeare.*

GREATNESS.

Greatness, with private men
Esteem'd a blessing, is to me a curse;
And we, whom from our high births they conclude
The only freemen, are the only slaves.
Happy the golden mean. *Massinger.*

Honors and great employments are great burthens,
And must require an Atlas to support them.
He that would govern others, first should be
The master of himself. *Massinger.*

He is not great, who is not greatly good. *Shakspeare.*

Earth's highest station ends in "Here he lies;"
And "Dust to dust" concludes the noblest song.
Young.

GRIEF.

Cease to lament for that thou can'st not help,
And study help for that which thou lament'st.
Time is the nurse and breeder of all good.
Shakspeare.

Moderate lamentation is the right of the dead;
Excessive grief the enemy of the living. *Shakspeare.*

GUILT.

Let no man trust the first false step
Of guilt; it hangs upon a precipice,
Whose steep descent in last perdition ends. *Young.*

Better 'twere,
That all the miseries which Nature owns,
Were ours at once, than guilt. *Shakspeare.*

To what gulfs,
A single deviation from the track
Of human duties, leads. *Byron.*

Though it long sleep, the venom of great guilt,
When death, or danger, or detection comes,
Will bite the spirit fiercely. *Shakspeare.*

The mind of guilt,
Is full of scorpions. *Shakspeare.*

The guilty mind
Debases the great image that it wears,
And levels us with brutes. *Havard.*

How guilt, once harbored in the human breast,
Intimidates the brave, degrades the great. *Johnson.*

H.

HABIT.

How use doth breed a habit in a man. *Shakspeare.*

All habits gather by unseen degrees,
As brooks make rivers, rivers run to seas. *Dryden.*

Custom forms us all;
Our thoughts, our morals, our most fixed belief,
Are consequences of our place of birth. *Hill.*

That monster, *custom*, who all sense doth eat
Of habit's evil, is angel yet in this;
That to the use of actions fair and good
He likewise gives a frock, or livery,

That aptly is put on: refrain to-night,
And that shall lend a kind of easiness
To the next abstinence; the next more easy;
For use almost can change the stamp of nature,
And either curb the devil, or throw him out
With wondrous potency. *Shakspeare.*

HAPPINESS.

Know then this truth, enough for man to know,
Virtue alone is happiness below. *Pope.*

Fixed to no spot is happiness sincere;
'Tis nowhere to be found, or everywhere. *Pope.*

If happiness has not her seat and centre in the breast,
We may be wise, or rich, or great, but never can be blest.
Burns.

Happy are those,
That knowing, in their births, they are subject to
Uncertain changes, are still prepared and armed
For either fortune: a rare principle,
And with much labor learned in wisdom's school.
Massinger.

Knowledge or wealth to few are given,
But mark how just the ways of Heaven;
True joy to all is free.
Nor wealth nor knowledge grant the boon,
'Tis thine, O conscience, thine alone,
It all belongs to thee. *Mickle.*

The spider's most attenuated thread
Is cord, is cable to man's tender tie
On earthly bliss—it breaks at every breeze. *Young.*

Beware what earth calls happiness; beware
All joys but joys that never can expire;
Who builds on less than an immortal base,
Fond as he seems, condemns his joys to death. *Young.*

HATRED

—Hate no one—hate *their vices*, not themselves.
Brainard.

HEALTH.

The ingredients of health and long life, are,
Great temperance, open air,
Easy labor, little care. *Sir P. Sidney.*

HEAVEN.

Thrice happy world, where gilded toys
No more disturb our thoughts, no more pollute our joys;
There light and shade succeed no more by turns,
There reigns th' eternal sun with an unclouded ray,
There all is calm as night, yet all immortal day,
And truth forever shines, and love forever burns.
Watts.

Shall we serve heaven
With less respect than we do minister
To our gross selves? *Shakspeare.*

HOME.

Home, the spot of earth supremely blest,
A dearer, sweeter spot than all the rest. *Montgomery.*

Home is the resort
Of love, of joy, of peace and plenty, where
Supporting and supported, polished friends
And dearest relatives mingle into bliss. *Thomson.*

Home is the sphere of harmony and peace,
The spot where angels find a resting place,
When, bearing blessings, they descend to earth.
S. J. Hale.

The first sure symptoms of a mind in health,
Is rest of heart, and pleasure felt at home. *Young.*

HONESTY.

An honest man 's the noblest work of God. *Pope.*
The man who pauses in his honesty,
Wants little of a villain. *Martyn.*

HONOR.

Honor and shame from no condition rise;
Act well your part, there all the honor lies. *Pope.*

Honor 's a sacred tie,
The noble mind's distinguishing perfection,
That aids and strengthens virtue where it meets her,
And imitates her actions where she is not. *Addison.*

HOPE.

Hope springs eternal in the human breast;
Man never *is*, but always *to be* blest. *Pope.*

Hope, of all passions, most befriends us here;
Joy has her tears, and transport has her death;
Hope, like a cordial, innocent though strong,
Man's heart at once inspirits and serenes,
Nor makes him pay his wisdom for his joys. *Young.*

HUMILITY.

Humility, that low, sweet root,
From which all heavenly virtues shoot. *Moore.*

Be wise;
Soar not too high to fall, but stoop to rise. *Massinger.*

It is the witness still of excellence
To put a strange face on its own perfection.
Shakspeare.

Heaven's gates are not so highly arched
As princes' palaces; they that enter there
Must go upon their knees. *Webster.*

I see, those who are lifted highest on
The hill of Honor, are nearest to the
Blasts of envious fortune; whilst the low
And humble valley fortunes are far more secure.
Humble valleys thrive with their bosoms full
Of flow'rs, when hills melt with lightning, and
The rough anger of the clouds. *Ford.*

HYPOCRISY.

Oh, what authority and show of truth,
Can cunning sin cover itself withal! *Shakspeare.*

The hypocrite was a man,
Who stole the livery of the court of heaven,
To serve the devil in. *Pollok.*

I.

IDLENESS.

Go to the ant, thou sluggard, learn to live,
And by her busy ways, reform thine own. *Smart.*

Ten thousand harms more than the ills we know,
Our idleness doth hatch. *Shakspeare.*

I would not waste my spring of youth,
In idle dalliance; I would plant rich seeds,
To blossom in my manhood, and bear fruit
When I am old. *Hillhouse.*

By nature's laws, immutable and just,
Enjoyment stops where indolence begins. *Pollok.*

IGNORANCE.

By ignorance is pride increased;
Those most assume who know the least. *Gay.*

IMMODESTY.

Immodest words admit of no defence,
For want of decency is want of sense. *Roscommon.*

IMMORTALITY.

I feel my immortality o'ersweep
All pains, all tears, all time, all fears—and peal
Into my ears this truth,—"Thou liv'st forever!"
Byron.

'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter
And intimates eternity to man. *Addison.*

A voice within us speaks that startling word,—
"Man, thou shalt never die!" celestial voices
Hymn it to our souls; according harps,
By angel fingers touched, do sound forth still
The song of our great Immortality. *Dana.*

Cold in the dust this perished heart may lie,
But that which warmed it once shall never die.
Campbell.

INDUSTRY.

He doth allot for every exercise
A several hour; for sloth, the nurse of vices,
And rust of action is a stranger to him. *Massinger.*

Industrious wisdom often does prevent
What lazy folly thinks inevitable. *Abdicated Prince.*

INFLUENCE.

No act falls fruitless; none can tell
How vast its powers may be;
Nor what results, enfolded dwell
Within it silently.

INGRATITUDE.

If there be a crime
Of deeper dye than all the guilty train
Of human vices, 'tis ingratitude. *Brooke.*

How sharper than a serpent's tooth it is,
To have a thankless child. *Shakspeare.*

J.

JEALOUSY.

Trifles light as air,
Are to the jealous confirmations strong
As proofs of holy writ. *Shakspeare.*

JOY.

Joy never feasts so high,
As when the first course is of misery. *Suckling.*

JUSTICE.

Justice, like lightning, ever should appear
To few men's ruin, but to all men's fear. *Sweetman.*

All are not just because they do no wrong;
But he who will not wrong me when he may,
He is the truly just. *Cumberland.*

K.

KINDNESS.

The drying up a single tear, has more
Of honest fame, than shedding seas of gore. *Byron.*

Kindness in women, not their beauteous looks,
Shall win my love. *Shakspeare.*

The true and noble way to kill a foe,
Is not to kill him,—you, with kindness, may
So change him, that he shall cease to be so,
And then he's slain. *Aleyn.*

He hath a tear for pity, and a hand
Open as day for melting charity. *Shakspeare.*

KNOWLEDGE.

Knowledge is as food, and needs no less
Her temperance over appetite, to know
In measure what the mind may well contain;
Oppresses else with surfeit, and soon turns
Wisdom to folly. *Milton.*

Base minded they that want intelligence,
For God himself for wisdom most is praised,
And men to God thereby are nighest raised. *Spenser.*

Not to know, at large, of things remote
From use, obscure and subtle, but to know
That which before us lies in daily life,
Is the prime wisdom; what is more, is fume,
Or emptiness, or fond impertinence,
And renders us, in things that most concern,
Unpractised, unprepared. *Milton.*

O, there is naught on earth worth being known,
But God, and our own souls! *Bailey.*

Knowledge and wisdom, far from being one,
Have oft-times no connection.—Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more. *Cowper.*

L.

LABOR.

From labor health, from health contentment springs;
Contentment opes the source of every joy. *Beattie.*

'Tis the primal curse,
But softened into mercy; made the pledge
Of cheerful days, and nights without a groan. *Cowper.*

LAW.

Law that shocks equity, is reason's murder. *A. Hill.*

Law does not put the least restraint
Upon our freedom, but maintain 't;
Or if it does, 'tis for our good,
To give us freer latitude;
For wholesome laws preserve us free,
By stinting of our liberty. *Butler.*

The good need fear no law;
It is his safety, and the bad man's awe. *Massinger.*

Multitudes of laws are signs, either of
Much tyranny in the prince, or much
Rebellious disobedience in the subject. *Marston.*

LEARNING.

Learning by study must be won;
'Twas ne'er entailed from sire to son. *Gay.*

A little learning is a dangerous thing!
Drink deep, or taste not the Pierian spring:
There shallow draughts intoxicate the brain,
And drinking largely sobers us again. *Pope.*

How empty learning, and how vain is art,
But as it mends the life, and guides the heart. *Young.*

LIBERTY.

He is a freeman, whom the truth makes free
And all are slaves beside. *Cowper.*

Oh! give me liberty!
For even were Paradise my prison,
Still I should long to leap the crystal walls. *Dryden.*

What is life?
'Tis not to stalk about, and draw fresh air,
Or gaze upon the sun.—'Tis to be free! *Addison.*

Oh, Liberty, thou goddess, heavenly bright,
Profuse of bliss, and pregnant with delight!
Eternal pleasures in thy presence reign,
And smiling plenty loads thy wanton train;

Eas'd of her load subjection grows more light,
And poverty looks cheerful in thy sight;
Thou mak'st the gloomy face of nature gay,
Giv'st beauty to the sun, and pleasure to the day.
Addison.

The greatest glory of a free-born people,
Is to transmit that freedom to their children. *Havard.*

LIFE.

Fleeting as were the dreams of old,
Remembered like a tale that's told,
We pass away. *Longfellow.*

Our life contains a thousand springs,
But dies if one be gone!
Strange that a harp of thousand strings,
Should keep in tune so long! *Watts.*

The time of life is short;
To spend that shortness basely, 'twere too long.
Shakspeare.

Life, like every other blessing,
Derives its value from its use alone.
Not for itself, but for a nobler end
The Eternal gave it; and that end is virtue. *Johnson.*

That life is long which answers life's great end.
The time that bears no fruit, deserves no name.
The man of wisdom, is the man of years. *Young.*

We live in deeds, not years—in thoughts, not breaths—
In feelings, not in figures on the dial;
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
Bailey.

Nor love thy life, nor hate; but what thou livest,
Live well; how long or short permit to heaven. *Milton.*

LOVE.

True love's the gift which God hath given,
To man alone beneath the heaven.
The silver link, the silken tie,
Which heart to heart, and mind to mind,
In body and in soul can bind. *Scott.*

Reason and love oft keep not company,
It is most happy when they are made friends.
Shakspeare.

Love never reasons, but profusely gives;
Gives, like a thoughtless prodigal, its all,
And trembles then lest it has done too little. *H. More.*

Love looks not with the eyes,
But with the mind. *Shakspeare.*

I have thought
A brother's and a sister's love was much.
But the affection of a loving child
For a fond father, gushing as it does
With the sweet springs of life, and living on
Through all earth's changes, like a principle,
Chastened with reverence, and made more pure
By early discipline of light and shade,
It must be holier! *Willis.*

LUXURY.

Luxury destroys mankind,
At once corrupts the body and the mind. *Crown.*

Fell luxury! more perilous to youth,
Than storms or quicksands, poverty or chains!
H. More.

M.

MALICE.

Malice scorn'd, puts out
Itself; but argued, gives a kind of credit
To a false accusation. *Massinger.*

MAN.

How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
Distinguish'd link in being's endless chain!
Midway from nothing to the Deity!
Dim miniature of greatness absolute!
An heir of glory! a frail child of dust!
Helpless immortal! insect infinite!
A worm! a God! *Young.*

Who dares do all that may become a man,
And dares no more, he is a man indeed. *Shakspeare.*

Men are but children of a larger growth;
Our appetites are apt to change as theirs,
And full as craving too, and full as vain! *Dryden.*

MARRIAGE.

The bloom or blight of all men's happiness! *Byron.*

Take not too short a time,
To make a world-wide bargain in. *Shakspeare.*

The happy minglement of hearts,
Where, changed as chemic compounds are,
Each with its own existence parts,
To find a new one, happier far. *Moore.*

But happy they, the happiest of their kind,
Whom gentle stars unite; and in one fate
Their hearts, their fortunes, and their beings blend!
Thomson.

O marriage! marriage! what a curse is thine,
Where hands alone consent, and hearts abhor! *A. Hill.*

For any man to match above his rank,
Is but to sell his liberty. *Massinger.*

Fathers their children and themselves abuse,
That wealth a husband for their daughters choose.
Shirley.

MEDITATION.

Meditation,
May think down hours to moments. The heart
May give most useful lessons to the head,
And learning wiser grow without his books. *Cowper.*

MERCY.

The quality of mercy is not strain'd:
It droppeth, as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives, and him that takes:
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice. Therefore,
Though justice be thy plea, consider this,—
That, in the course of Justice, none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy. *Shakspeare.*

MERIT.

There's a proud modesty in merit!
Averse from asking, and resolved to pay
Ten times the gifts it asks. *Dryden.*

Good actions crown themselves with lasting bays,
Who deserves well, needs not another's praise. *Heath.*

MISFORTUNE.

Misfortune does not always wait on vice;
Nor is success the constant guest of virtue. *Havard.*

MODESTY.

In the modesty of fearful duty,
I read as much as from the rattling tongue
Of saucy and audacious eloquence. *Shakspeare.*

As lamps burn silent, with unconscious light,
So modest ease in beauty shines most bright;
Unaiming charms with edge resistless fall,
And she who means no mischief does it all. *A. Hill.*

MOTHERS.

The mother in her office, holds the key
Of the soul; and she it is who stamps the coin
Of character, and makes the being who would be a savage
But for her gentle cares, a christian man!
Then crown her queen of the world. *Old Play.*

There is
In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that within
A mother's heart. *Hemans.*

MUSIC.

Music resembles poetry; in each
Are numerous graces which no methods teach,
And which a master hand alone can reach. *Pope.*

The man that hath not music in himself,
And is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils.
Let no man trust him. *Shakspeare.*

N.

NAME.

What's in a name? That which we call a rose,
By any other name would smell as sweet. *Shakspeare.*

Good name, in man or woman,
Is the immediate jewel of their souls. *Shakspeare.*

NATURE.

Nature is but a name for an effect,
Whose cause is God *Cowper.*

Nature is the glass reflecting God,
As by the sea reflected is the sun,
Too glorious to be gazed on in his sphere. *Young.*

Nature is man's teacher. She unfolds
Her treasures to his search, unseals his eye,
Illumes his mind, and purifies his heart;
An influence breathes from all the sights and sounds
Of her existence. *Street.*

Nature hath nothing made so base, but can
Read some instruction to the wisest man. *Aleyn.*

In all the vast and the minute, we see
The unambiguous footsteps of the God,
Who gives its lustre to the insect's wing,
And wheels his throne upon the rolling worlds. *Cowper.*

In contemplation of created things,
By steps we may ascend to God. *Milton.*

NECESSITY.

What fate imposes, men must needs abide;
It boots not to resist both wind and tide. *Shakspeare.*

Necessity, like electricity,
Is in ourselves and all things, and no more
Without us than within us. *Bailey.*

NEGLECT.

Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air. *Gray.*

Be thou the first true merit to befriend;
His praise is lost, who waits till all commend. *Pope.*

NOBILITY.

Titles of honor, add not to his worth,
Who is an honor to his title. *Ford.*

A fool, indeed, has great need of a title;
It teaches men to call him Count or Duke,
And thus forget his proper name of fool. *Crown.*

Whoe'er amid the sons
Of reason, valor, liberty, and virtue,
Displays distinguished merit, is a noble
Of nature's own creating. *Thomson.*

NOVELTY.

New customs,
Though they be never so ridiculous,
Nay, let them be unmanly, yet are followed. *Shakspeare.*

Of all the passions that possess mankind,
The love of novelty rules most the mind;
In search of this from realm to realm we roam,
Our fleets come fraught with every folly home. *Foote.*

O.

OATHS.

Passion, the obstinate, not reason rules,
For what they will they will, and there's an end.
Shakspeare.

An oath is a recognizance to heaven,
Binding us over in the courts above,
To plead to the indictment of our crimes,
That those who 'scape this world should suffer there.
Southern.

Not
For all the sun sees, or the close earth wombs,
Or the profound sea hides in unknown fathoms,
Break thou thine oath. *Shakspeare.*

OBSERVATION.

A right judgment
Draws us a profit from all things we see. *Shakspear.*

OCCUPATION.

Time well employed, is Satan's deadliest foe,
It leaves no opening for the lurking fiend. *Wilcox.*

OCEAN.

Thou glorious mirror, where the Almighty's form
Glasses itself in tempests; in all time,
Calm or convulsed—in breeze, or gale, or storm,
Icing the pole, or in the torrid clime
Dark heaving;—boundless, endless, and sublime,
The image of eternity—the throne
Of the invisible. *Byron.*

OFFICE.

When impious men bear sway,
The post of honor is a private station. *Shakspeare.*

OPINION.

Opinion is that high and mighty dame
Which rules the world, and in the mind doth frame
Distastes or likings; for in the human race,
She makes the fancy various as the face. *Howel.*

OPPORTUNITY.

There is a tide in the affairs of men,
Which taken at the tide leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries. *Shakspeare.*

ORDER.

Order is heaven's first law. *Pope.*

Order, thou eye of action, wanting thee,
Wisdom works hood-winked in perplexity;
Entangled reason trips at every pace,
And truth, bespotted, puts on error's face. *A. Hill.*

We do not keep the outward form of order,
Where there is deep disorder in the mind. *Shakspeare.*

P.

PARENTS.

Honor thy parents, those that gave thee birth,
And watched in tenderness thine earliest days,
And trained thee up in youth, and *loved in all.*
Honor, obey, and love them; it shall fill
Their souls with holy joy, and shall bring down
God's richest blessing on thee; and in days
To come, thy children, if they're given,
Shall honor thee, and fill thy life with peace. *Edwards.*

PARENTS AND CHILDREN.

Children wish fathers looked but with their eyes;
Fathers that children with their judgment looked;
And either may be wrong. *Shakspeare.*

PASSION.

Passion makes the will,
Lord of the reason. *Shakspeare.*

The worst of slaves, is he whom passion rules. *Brooke.*

The mind by passion driven from its firm hold,
Becomes a feather to each wind that blows. *Shakspeare*

PATIENCE.

How poor are they who have not patience!
What wound did ever heal but by degrees? *Shakspeare.*

PATRIOTISM.

When was public virtue to be found
Where private was not? Can he love the whole
Who loves no part? He be a nation's friend,
Who is, in truth, the friend of no man there?
Who slights the charities for whose dear sake
That country, if at all, must be beloved? *Cowper.*

PERSEVERANCE.

Perseverance is a Roman virtue,
That wins each godlike act, and plucks success
Even from the spear-proof crest of rugged danger.
Havard.

An enterprise, when fairly once begun,
Should not be left till all that *ought* is won.
Shakspeare.

See first that the design is wise and just:
That ascertained, pursue it resolutely.
Do not for one repulse forego the purpose
That you resolved to effect. *Shakspeare.*

PHILANTHROPY.

Who will not give
Some portion of his ease, his blood, his wealth,
For others' good, is a poor, frozen churl. *J. Baillie.*

PHILOSOPHY.

Divine philosophy! by whose pure light,
We first distinguish, then pursue the right;
Thy power the breast from every error frees,
And weeds out all its vices by degrees. *Gifford.*

Philosophy consists not
In airy schemes, or idle speculations:
The rule and conduct of all social life
Is her great province. *Thomson.*

PLEASURE.

Pleasure, like quicksilver, is bright and coy;
We strive to grasp it with our utmost skill,
Still it eludes us, and it glitters still:
If seiz'd at last, compute your mighty gains;
What is it, but rank poison in your veins? *Young.*

PRAISE.

Praise is but virtue's shadow; who courts her,
Doth more the hand-maid, than the dame admire.
Heath.

Praise,
Is the reflection doth from virtue rise;
Its fair encomiums do virtue raise
To higher acts. *Aleyn.*

Praise of the wise and good! it is a meed
For which I would long years of toil endure;
Which many a peril, many a grief would cure. *Brydges.*

Half uttered praise is to the curious mind,
As to the eye half veiled beauty is,
More precious than the whole. *J. Baillie.*

The villain's censure, is extorted praise. *Pope.*

PRAYER.

Any heart tuned God-ward, feels more joy
In one short hour of prayer, than e'er was raised
By all the feasts on earth since its foundation. *Bailey.*

Prayer ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man, in audience with the Deity.
Who worships the great God, that instant joins
The first in heaven, and sets his foot on hell. *Young.*

Mount upward, heaven is won by prayer.
Be sober, for thou art not there.

A good man's prayers
Will from the deepest dungeon climb heaven's height,
And bring a blessing down. *J. Baillie.*

We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good; so we find profit,
By losing of our prayers. *Shakspeare.*

PRAYER AND PRAISE.

Praise, more divine than prayer;
Prayer points our ready path to heaven;
Praise is already there. *Young.*

PREJUDICE.

The difference is as great between
The optics seeing, as the objects seen.
All manners take a tincture from our own,
Or come discolor'd thro' our passions shown;
Or fancy's beam enlarges, multiplies,
Contracts, invests, and gives ten thousand dyes. *Pope.*

A man convinced against his will,
Is of the same opinion still. *Butler.*

PRIDE.

Of all the causes which conspire to blind
Man's erring judgment, and mislead the mind,
What the weak head with strongest bias rules,
Is pride,—that never failing vice of fools. *Pope.*

Pride is man's legacy from his first parents. *Shakspeare*

Man, proud man,
Dressed in a little brief authority,
Plays such fantastic tricks before high heaven,
As make the angels weep. *Shakspeare.*

" Pride was not made for man ;" a conscious sense
Of guilt, and folly, and their consequence,
Destroys the claim, and to beholders tells,
Here nothing but the shape of manhood dwells.
Waller.

PROCRASTINATION.

Procrastination says, " The next advantage
We will take thoroughly." *Shakspeare.*

To-morrow, and to-morrow, and to-morrow,
Creeps, in its petty pace, from day to day,
To the last syllable of recorded time :
And all the yesterdays have lighted fools
The way to death. *Shakspeare.*

Waste no vain words on the consumed time,
But take the instant by the forward top ;
For on man's best resolved, best urged decrees,
The inaudible and viewless foot of time
Steals, ere he can effect. *Shakspeare.*

PROSPERITY.

O how portentous is prosperity !
How, comet-like, it threatens while it shines. *Young.*

Who *feels* no ills,
Should, therefore, *fear* them; and when fortune smiles,
Be doubly cautious, lest destruction come
Remorseless on him, and he fall unpitied. *Sophocles.*

PROVIDENCE.

There's a divinity that shapes our ends,
Rough hew them as we will. *Shakspeare.*

Who finds not Providence all good and wise,
Alike in what it gives, and what denies? *Pope.*

Providence,
Extends its view to all;—from rolling worlds,
To falling sparrows.—All events it guides,
Controls, o'errules, educing still God's glory,
And the highest good of all that trust him. *Edwards.*

Q.

QUARRELS.

Dissensions, like small streams, at first begun,
Scarce seen they rise, but gather as they run. *Garth.*

R.

REASON.

Reason pursued is faith; and unpursued,
Where proof invites, 'tis reason, then, no more. *Young.*

'Tis a base
Abandonment of reason, to resign
Our right of thought. *Byron.*

REFLECTION.

A soul without reflection, like a pile
Without inhabitants, to ruin runs. *Young.*

RELIGION.

God to love and serve,
With all our powers—with all our heart, and soul,
And mind, and strength; and as ourselves, to love
Our neighbor, this is religion: this doth God
Demand, and only this can bear the test
Of conscience here—hereafter of the judgment.

True religion
Is always mild, propitious and humane;
Plays not the tyrant, plants no faith in blood;
But stoops to polish, succor, and redress,
And builds her grandeur on the public good. *Miller.*

REMORSE.

There is no future pang,
Can deal that justice on the self-condemned,
He deals on his own soul. *Byron.*

Remorse is virtue's root; its fair increase
Are fruits of innocence and blessedness. *Percival.*

Conscious remorse and anguish must be felt,
To curb desire, to break the stubborn will,
And work a second nature in the soul,
Ere virtue can regain the place she lost. *Rowe.*

REPENTANCE.

Repentance is the heart's sorrow,
And a clear life ensuing. *Shakspeare.*

Blest tears of soul-felt penitence!
In whose benign, redeeming flow,
Is felt the first, the only sense
Of guiltless joy that guilt can know. *Moore.*

A true repentance, shuns the evil itself,
More than the external suffering or the shame.
Shakspeare.

REPROOF.

Reprove not, in their wrath, excited men;
Good counsel comes all out of season then:
But when their fury is appeased and past,
They will perceive their faults, and mend at last.
Randolph.

REPUTATION.

The purest treasure mortal times afford,
Is spotless reputation; that away,
Men are but gilded loam, or painted clay. *Shakspeare.*

O! reputation dearer far than life,
Thou precious balsam, lovely, sweet of smell,
Whose cordial drops once spilt by some rash hand,
Not all thy owner's care, nor the repenting toil
Of the rude spiller, ever can collect
To its first purity and native sweetness.
Sir Walter Raleigh.

RESOLUTION.

All the soul
Of man is resolution, which expires
Never, from valiant men, till their last breath.
Chapman.

There's no impossibility to him
Who stands prepared to conquer every hazard;
The fearful are the failing. *S. J. Hale.*

RETIREMENT.

Our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything. *Shakspeare.*

Let me often to these solitudes
Retire, and in their presence re-assure
My feeble virtue. *Bryant.*

REVENGE.

Ever give place to wrath,
And dare not to avenge; vengeance is mine,
I will repay, saith God.

Revenge, we find,
The abject pleasure of an abject mind. *Gifford.*

Revenge, at first though sweet,
Bitter, ere long, back on itself recoils. *Milton.*

RUMOR.

On Rumor's tongues
Continual slanders ride. *Shakspeare.*

S.

SABBATH.

Yes, child of suffering, thou may'st well be sure,
He who ordained the Sabbath, loves the poor.
O. W. Holmes.

Hail, hallowed day, that binds a yoke on vice:
Gives rest from toil, proclaims God's holy truth,
Blesses the family, secures the state,
Prospers communities, exalteth nations,
Pours life and light on earth, and points the way to heaven!

SADNESS.

He whose days in wilful woe are worn,
The grace of his Creator doth despise,
That will not use his gifts for thankless niggardise.
Spenser.

SECRECY.

He deserves small trust,
Who is not privy counsellor to himself. *Forde.*

SELF-DENIAL.

Brave conquerors!—for so ye are,
That war against your own affections,
And the huge army of the world's desires.

SELF-KNOWLEDGE.

Of all knowledge,
The wise and good seek most to know themselves.
Shakspeare.

SELF-RULE.

Real glory
Springs from the silent conquest of ourselves;
And without that, the conqueror is naught
But the first slave! *Thomson.*

The man whom heaven appoints
To govern others, should himself first learn
To bend his passions to the sway of reason. *Thomson.*

SELF-WILL.

Lawless are they that make their wills their law.
Shakspeare.

SENSIBILITY.

Dearly bought the hidden treasure, finer feelings can bestow;
Chords that vibrate sweetest pleasure, thrill the deepest notes of woe. *Burns.*

SIN.

The course of evil
Begins so slowly, and from such slight source,
An infant's hand might stem the breach with clay;
But let the stream get deeper, and philosophy,
Aye, and religion too, shall strive in vain,
To turn the headlong current.

Our sins, like to our shadows,
When our day is in its glory, scarce appear;
Towards our evening, how great and monstrous!
Suckling.

SINCERITY.

Sincerity,
Thou first of virtues, let no mortal leave
Thy onward path, although the earth should gape,
And from the gulf of hell destruction rise,—
To take dissimulation's winding way. *Home.*

SKEPTICISM.

A foe to God was ne'er true friend to man. *Young.*

The skeptic, oft, at the believer sneers,
Calling his faith credulity. And yet
'Tis *he* that's credulous; for he believes
Against both evidence and reason. *Williams.*

SLANDER.

Slander,
Whose edge is sharper than the sword; whose tongue
Out-venoms all the worms of Nile; whose breath
Rides on the posting winds, and doth belie
All corners of the world. *Shakspeare.*

Slander meets no regard from noble minds;
Only the base believe, what the base only, utter. *Beller.*

The slanderer and the assassin differ
But in their weapons. This one the dagger
Uses; that, his tongue. This, at most, but kills
The body; that one murders ruthlessly
His neighbor's reputation, comfort, peace. *Williams.*

Curst be the tongue,
Whence slanderous rumor, like the adder's drop
Distils her venom, withering friendship's faith,
Turning love's favor. *Hillhouse.*

A slanderer felt a serpent bite his side.
What followed from the bite?—The *serpent* died! *Anon.*

He, who would free from malice pass his days,
Must live obscure, and never merit praise. *Gay.*

That thou art blamed, shall not be thy defect;
For slander's mark was ever yet the fair;
So thou be good, slander doth but approve
Thy worth the greater. *Shakspeare.*

SOCIETY.

Man, in society, is like a flower
Blown in its native bud. 'Tis there alone
His faculties expanded in full bloom
Shine out, there only reach their proper use. *Cowper.*

Without good company, all dainties
Lose their true relish, and like painted grapes
Are only seen, not tasted. *Massinger.*

SOLITUDE.

If from society we learn to live,
'Tis solitude should teach us how to die. *Byron.*

One hour
Of thoughtful solitude may nerve the heart
For days of conflict—girding up its armor
To meet the most insidious foe. *Percival.*

Solitude, however some may rave,
Seeming a sanctuary, proves a grave;
A sepulchre in which the living lie,
Where all good qualities grow sick and die. *Cowper.*

SORROW.

On the sands of life
Sorrow treads heavily, and leaves a print
Time cannot wash away. *Neele.*

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.
No traveller ever reached that blest abode,
Who found not thorns and briers in his road. *Cowper.*

Sorrow preys upon
Its solitude, and nothing more diverts it
From its sad visions of the other world,
Than calling it at moments back to this.
The busy have no time for tears. *Byron.*

SUCCESS.

It is success that colors all in life:
Success makes fools admir'd, makes villains honest:
All the proud virtue of this vaunting world
Fawns on success and power, howe'er acquired.
Thomson.

Applause
Waits on success; the fickle multitude,
Like the light straw that floats along the stream,
Glide with the current still, and follow fortune.
Franklin.

SUSPENSE.

Uncertainty!
Fell demon of our fears! The human soul
That can support despair, supports not thee. *Mallet.*

SYMPATHY.

Shame on those hearts of stone, that cannot melt
In soft adoption of another's sorrow! *A. Hill.*

T.

TALENTS.

Talents, angel-bright,
If worth be wanting, are shining instruments
In false ambition's hands, to finish faults. *Young.*

TEMPER.

Of all bad things by which mankind are curst,
Their own bad tempers surely are the worst.
Cumberland.

TEMPERANCE.

'Tis to thy rules, O temperance, that we owe,
All pleasures that from health and strength can flow.
Chandler.

O madness, to think use of strongest wines
And strongest drinks our chief support of health,
When God with these forbidden made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the liquid brook.
Samson Agonistes—Milton.

TEMPTATION.

The man who pauses on his honesty
Wants little of the villian. *Martyn.*

THOUGHTFULNESS.

'Tis greatly wise to talk with our past hours,
And ask them what report they've borne to heaven,
And how they might have borne more welcome news.
Young.

TIME.

Think we, or think we not, time hurries on
With a resistless, unremitting stream;
Yet treads more soft than e'er did midnight thief,
That slides his hand under the miser's pillow,
And carries off his prize. *Blair.*

Time is the warp of life, O tell
The young, the fair, the gay, to weave it well.

Oh time! the beautifier of the dead,
Adorner of the ruin, comforter
And only healer when the heart hath bled—

Time! the corrector where our judgments err,
The test of truth, love,—sole philosopher,
For all beside our sophists! *Byron.*

Nay, dally not with time, the wise man's treasure,
Though fools are lavish on't,—the fatal fisher
Hooks souls, while we waste moments. *Old Play.*

Youth is not rich in time—it may be poor.
Part with it as with money, sparing; pay
No moment, but in purchase of its worth;
And what its worth, ask death-beds, they can tell!
Young.

TO-MORROW.

To-morrow I will live, the fool does say:
To-day itself's too late; the wise lived yesterday.
Martial.

TONGUE.

Beware the tongue that's set on fire of hell,
And flames in slander, falsehood, perjury,
In malice, idle-talking, thoughtless tales.
Speak not too much, nor without thought; let truth
In all things, small or great, dwell on thy lips.
Remember, God hath said, "He that in *word*
Offends not, is a *perfect* man; while he,
That bridles not his tongue, deceives himself,
And shows his faith in vain!" *Edwards.*

If thou wishest to be wise,
Keep these words before thine eyes,
What thou speakest, and how, beware,
Of whom, to whom, when, and where.

TRIFLES.

Think naught a trifle, though it small appear;
Sands make the mountain, moments make the year,
And trifles, life. Your care to trifles give,
Else you may die ere you have learned to live. *Young.*

TRUTH.

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man. *Shakspeare.*

Truth
Comes to us with a slow and doubtful step;
Measuring the ground she treads on, and forever
Turning her curious eye, to see that all
Is right behind; and with a keen survey
Choosing her onward path. *Percival.*

U.

UNBELIEF.

A Christian is the highest style of man!
And is there who the blessed cross wipes off
As a foul blot from his dishonored brow?
If angels tremble, 'tis at such a sight! *Young.*

V.

VARIETY.

The earth was made so various, that the mind
Of desultory man, studious of change,
And pleased with novelty, might be indulged. *Cowper.*

VICE.

Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace. *Pope.*

VIRTUE.

The means immutable of happiness,
Or in the vale of life, or on a throne,
Is virtue. *Murphy.*

Each must, in virtue, strive for to excel,
That man lives twice, who lives the first life well.
Herrick.

Virtue, not rolling suns, the mind matures;
That life is long which answers life's great end. *Young.*

W.

WAR.

Rash, fruitless war, from wanton glory waged,
Is only splendid murder! *Thomson.*

WEALTH.

Abundance is a blessing to the wise;
The use of riches in discretion lies:
Learn this ye men of wealth—a heavy purse
In a fool's pocket, is a heavy curse. *Cumberland.*

To whom can riches give repute, or trust,
Content, or pleasure, but the good and just? *Pope.*

Gold is worse poison to men's souls,
Doing more murders in this loathsome world,
Than any mortal drug. *Shakspeare.*

WIFE.

A faithful wife
Becomes the truest and the tenderest friend,
The balm of comfort, and the source of joy;
Through every various turn of life the same. *Savage.*

WISDOM.

What is it to be wise?
'Tis but to know how little can be known,
To see all other's faults, and feel our own. *Pope.*

WOMAN.

"Woman!" With that word,
Life's dearest hopes and memories come.
Truth, beauty, love, in her adored,
And earth's lost paradise restored,
In the green bower of home. *Halleck.*

O woman, lovely woman! Nature made thee,
To temper man; we had been brutes without thee.
Otway.

WORDS.

Where words are scarce, they're seldom spent in vain.
Shakspeare.

What you keep by you, you may change and mend;
But words, once spoke, can never be recalled.
Roscommon.

WORLD.

The world is seldom what it seems:
To man, who dimly sees,
Realities appear as dreams,
And dreams, realities. *Moore.*

All its ends,
Arrangements, changes, disappointments, hopes,
And fears, are without meaning, if not seen
And estimated by eternity! *Edwards.*

Y.

YOUTH.

Youth is the gay and pleasant spring of life,
When joy is stirring in the dancing blood,
And nature calls us with a thousand songs
To share her general feast. *Ridgway.*

Youth, with swift feet, walks onward in the way;
The land of joy lies all before his eyes. *Butler.*

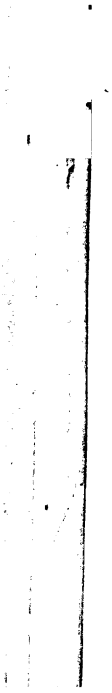
Z.

ZEAL.

Zeal is the fire of love,
Active for duty—burning as it flies. *Williams.*

Zeal and duty are not slow;
But on occasions firelock watchful wait. *Milton.*

THE END.



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